

University of Tampere

Human Agency in a Curriculum:
an Analysis of an Indonesia's 2013
Curriculum for Primary Level

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Abstract

The study started from a general question on why some pupils are moved to act meaningfully for the sake of themselves or/and others while some others are not. Analytically, as a further attempt to find an alternative amidst the inadequacies of conventional motivational theories, one of the available answers to the question is that pupils' human agency plays an adamant role in the emergence of compellingness, as it is related to worthwhileness in learning (Alexander, 2005). Emphasizing the existential potentials of human beings to act, change, and transform themselves, human agency is seen potentially emerging when there is a sufficient room for self-determination, self-expression, and self-evaluation in the curriculum, as it is the headwind of what, why and how learning activities are carried out.

The author then analyzed a curriculum being used in Indonesia, the 2013 Islamic Studies Curriculum for Primary Five. Using the content analysis method, the study specifically questioned the positioning of pupils in the curriculum; whether they are the active agents of their learning—where there is a sufficient room for the development of their human agency—or conversely, they are just the passive recipients. To contextualize and obtain a more thorough picture of the analysis, using the same question, the author analyzed relevant policy documents as well as their rendition in the official teacher book and textbook.

It was found that the policy documents, the curriculum, and the books tend to position learners not as the agents of their learning, yet more as passive recipients of what is predetermined for them. Analytically, such positioning has great potential to make learning less compelling for pupils as they are conditioned to learn more for achieving standards set by others and are checked through high-stake tests. In the case of the curriculum and textbook for Islamic Studies for fifth graders, specifically, learners are to learn religious ideals and ritual practices, yet are analytically poorly prepared for learning in real-world settings. On the other word, learners are excessively exposed to discursive knowledge of the idealized and imagined world, while they are neither facilitated to reflect and reconstruct what they learn personally or collectively nor to transform themselves existentially (Alexander, 2005; Archer, 2005).

As further study is needed to discover the nature of the curricula of other subjects, research on real school teaching and learning practices in terms of human agency in Indonesia seemed to be a must. Crucially, if reliable and critical research on the design and implementation of these practices is not undertaken, the child-centered paradigm will be just a rhetorical discourse.

Keywords: *curriculum, human agency, self-determination (freedom), self-expression (moral intelligence), self-evaluation (fallibility), agents of learning, passive recipients, receptive-reproductive, reflective-transformative, standardization determinism.*

Preface

Written as an effort to understand human agency in a curriculum, this thesis is personally intended as a beginning and a foundation for further studies on who pupils in Indonesia's classrooms actually are; whether they are the active agents of their learning—in which worthwhileness ought to spring from their very existences—or they are conversely just passive recipients of what is predetermined by others.

I was fortunate to have been introduced initially to the importance of human agency in education by the docent team of the University of Tampere. There were also fruitful discussions on general and Finnish education systems, philosophical underpinnings of education, as well as teacher education programs and reforms, which in turn have contributed to the author's better understanding of how children as real human beings are positioned both in school learning and society.

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A regret that I should mention here is that my mother passed away when I was undertaking the program. She was a teacher who introduced me to the beauty of stories and imagination, through both her own tales as well as the stories from the books she took home, and who always supported my education. I must thank my father for having taught me the meaning of working hard in life, as well as my sisters and brothers for having always supported me in both my studies and life. And for their audacity of hope and letting their precious time with me be reduced during the program, I dedicate this thesis to my wife, Deni Rahayu, and to my children, Avicena, Zelda and Gandhia. May we all be the agents of our own lives as the path for our well-being and happiness.

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1 INTRODUCTION

“... To deny agency is to rob life of meaning and purpose; it is to view human existence as amoral, governed by arbitrary and mechanical natural forces, by fates beyond human comprehension, or by nothing at all” (Alexander, 2005:344).

1.1. Background

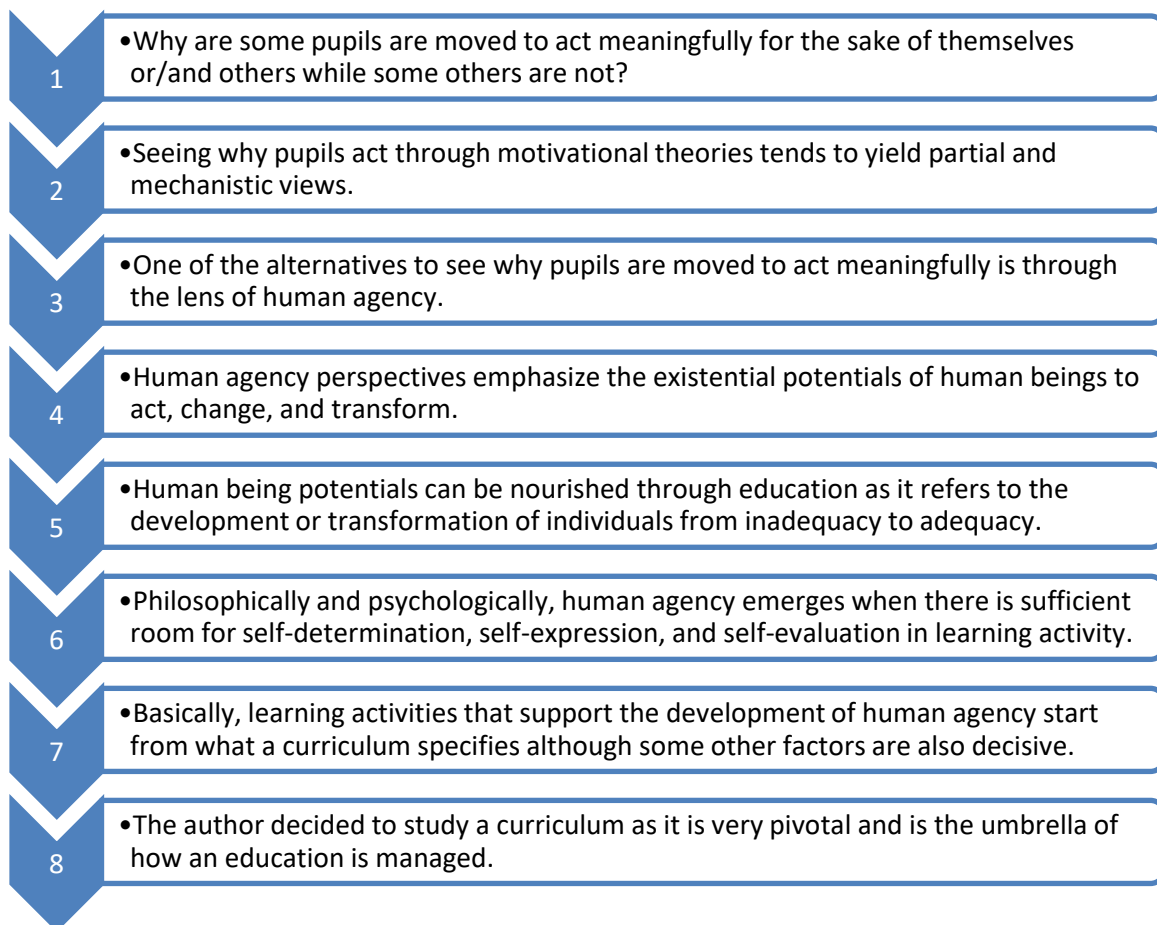


FIGURE 1. Background Idea Flowchart

Why human agency?

This study actually starts from an apprehension as a teacher working in a schooling environment. The apprehension materializes in at least two fundamental threads of question, both in education and the real world. The first is a thread of very general questions. What makes people willingly act, change, or capably transform a situation or themselves or meaningfully do something within the social structure where they are, while many others, conversely, just tend to be followers or even fatalists? Why do some people shamelessly beg for life, while others relentlessly work, even for the life of others? Why do some people spend their time working for the best, while some others just work hard when there is an extra income or are under close supervision? Why do some teachers extraordinarily dedicate their energy, time, or even money to ensure their classes run well while some others just come for attendance checks and do some formalities before they then disappear? Why do some pupils, in everyday schooling circumstances, have the will to study while some others do not?

These questions, then, lead the author to the second thread, assuming that education in modern time plays a pivotal role in constituting what people eventually be; whether they become the agents of their actions and lives or contrarily become passive recipients of what they call fates. So, what can an education actually do to enable pupils to initiatively act and transform a situation where they are, individually or collectively? What should an education provide in order to facilitate the pupils to be independent in their learning and life? How should an education position the pupils in their schooling processes that they have better opportunities to become themselves existentially as well as being socially responsible? More specifically, what does a curriculum contribute to the availability of those opportunities?

In searching for the answer to these questions, the notions ‘motivation’ and later ‘desirability’ or passion arise. Derived from a Latin word ‘*movere*’ meaning ‘to move’, motivation refers to “the set of factors that move people so that they respond” (Jordan et al, 2008:154). Accordingly, motivation is said to be related to “human desires or preferences that incite actions” (Le Grand, 2003:2). The factor(s) behind a desire, a preference, or a response then can be seen in different dimensions, of external or internal factors, of controllable or uncontrollable forces, and the possession of personal agency (Jordan et al, 2008:154-155).

Traditionally, Jordan et al. (2008) explained that people believe they act because they are inspired by an external supernatural godly or daemonic force. Dualists, such as Descartes, believed that human beings’ acts are driven or controlled by their rational part, or mind, that their bodies are merely mechanical parts that follow. According to biological theorists, such as

Darwinians, human actions are said to be dependent on their instinctive nature to survive, in common with most organisms. Drive theory proponents consider that human beings are moved by their efforts for bodily homeostasis or equilibrium (Ormrod, 2012: 429-431). Freudians propose that human behaviors are impelled by id or subconscious urges and emotional needs, which can originate from biological or natural causes, as well as psychological factors (Miller, 2011: 105-141).

More specifically, to explain why people act, there are motivational theories. First of all, Maslow's theory of the hierarchy of human needs is widely known (Maslow, 1970; Ormrod, 2012:432-434). Maslow listed the needs of why people act, from a bodily deficiency basis to what is called aspiration based needs. People, according to Maslow, are in need of physiological entities: safety, love and belonging, self-esteem, cognition, aesthetics, and self-actualization. Their efforts to fulfill each of those needs make them act accordingly.

Based on Maslow's theory there are then other developments. Self-determination theory of motivation (Deci & Ryan, 1985), for example, explicates human desires to act in a continuum, from the situation of being amotivated to a state of being intrinsically motivated. Deci and Ryan detailed the popular distinction between extrinsic and intrinsic motivations and what are between the two extremes, i.e. the externally stimulated situations with different aggregates of extrinsic and intrinsic motivation. In practice, such as in a learning context, the more one learns stimulated by her intrinsic motivation, the longer she will learn, the more self-worth she has, and the more likely she is to learn independently. Intrinsic motivation itself is assumed to emerge when individuals sufficiently perceive that they have competence, relatedness, and autonomy in what they do.

Similarly, more in learning context, there are theorizations and researches on pupils' learning goals which significantly determine their motivations and achievements (Dweck, 1986; Dweck & Legget, 1988; Ames, 1992). Pupils with mastery goals are evidenced to be intrinsically motivated, achieve better, are self-regulatory in learning, tend to reflect meta-cognitively when fail, and are more potential to be long-life learners. Conversely, pupils with performance goals tend to learn based on normative standards, are saliently dependent on social or external incentives, instable in terms of achievement, and tend to attribute failures to objects or subjects outside themselves.

However, motivational theories or most explanations on motivation tend to be mechanistic and partial in explaining the factors behind human actions. Human behaviors or actions, here, are seen as moved by certain observable stimuli (Jordan, 2008:155). Motivational theories tend to basically embark from behavioristic determinism that human desire to act is

because of ‘something else’, extrinsically or intrinsically, in a stimulus-response scheme. In an extreme point, mechanistically, human behaviors are considered as being manipulated or molded through conditioning or shaping. It is possible to engineer an environment where an organism is situated in order to make it react or behave as it is intended and the behavior is maintained through habituation or reinforcement. Therefore, it is believed that human actions can be incited more with the use of incentives, rewards, or punishments.

In its most sophisticated form, motivational theories signify as far as the obtainability of internal motivation, a desire or a preference, that can incite an action. As proposed by Deci and Ryan (1985), for instance, the emergence of intrinsic motivation is possible through using external stimuli. As the process of acquisition of internal stimuli proceeds, the need for external stimuli lessens. When an individual sufficiently perceives competence, relatedness, and autonomy in what they do, intrinsic motivation is assumed to emerge.

Furthermore, what move people to act also a question of ‘desirability’. Instead of seeing human actions or behaviors as driven more by “uncontrollable” forces, there has been a trend to see them moved by more understandable, controllable and manipulable potencies. *First*, deterministically biological to certain extent and later as a reaction against behaviorism, there is an emphasis on the availability of cognitive dimension in human motivation (Ormrod, 2012:462). Human beings act because there is some knowledge or consciousness as the consequences of their cognitive development and learning, such as proposed by Piaget (Miller, 2011:27-104; Oakley, 2004: 13-35). There are realized expectancies, ambitions, or goals that motivate people proactively (Jordan et al. 2008:155). People are not anymore seen as fatalists to the greater degree or merely act for rewards or being afraid of punishments. They otherwise are seen as having certain capacities which develop gradually that incite their actions. Human motivation is something that can be identified cognitively, such as through reflection, and be learned for the purpose of permanency or development. In short, there is a nature of meaningfulness that is found in what people do or why they behave in a certain way.

In addition, considering that human cognition and actions are significantly dependent on their socio-cultural environments, there are then perspectives such as Vygotsky’s socio-cultural or cultural-historical theory (Miller, 2011: 165-220; Oakley, 2004: 37-54). Individuals act contextually. People think according to the logic of the language they use and the culture they live in. Rationality, for instance, as a factor behind one’s action, develops as the result of the dialectic between oneself and her surroundings. Yet, she is not without independence or self-autonomy. Her cognitive, moral, emotional, and physical growth enables her to have her agency, the capacity to act on behalf of herself. And different from what is understood such as

in the structural-functionalism, where individuals are shaped or should be shaped in accordance with what their structure or milieu dictates, individuals in a socio-cultural dialectic are assumed as having potentials to influence or shape the social structure where they are. The growth of one's knowledge in a learning environment, for instance, actually contributes to certain extent to a change in the environment.

So, cognitively and socio-culturally, motivation or what move people to act is also related to one's capacity for meaning making, the capacity to act self-reliantly—to obtain, reproduce, and renew what is existentially or socially meaningful. It is not merely related to the mechanistic process of being stimulated by one or more causes which yields response(s). At this point, we come to the notion of 'human agency'.

In contemporary discourses on education, human agency has become an indispensable topic. It is referred as the willingness or capacity of individuals to engage in independent or autonomous actions (Le Grand, 2003:2); to impact or transform an activity (Rainio & Hofmann, 2007:310; Haapasaari, Engeström & Kerosuo, 2016:233; Etelapelto, 2013); to act because of their possessing of self-efficacy (Bandura, 1999); and to act as they have capacities for self-determination, self-expression and self-evaluation (Alexander, 2005; Taylor, 1985a & 1985b); In short, human beings are considered as having potentials, both existentially and socio-culturally, to act and transform on behalf of their cognition, consciousness, and altruism.

The urgency of human agency is not only emphasized in schooling context but also in any field of life. It is now growingly convinced that human agency is decisive or is a prerequisite in successful learning processes and in achieving well-being individually, professionally, and socially (Etelapelto, 2013; Le Grand, 2003; Haapasaari, Engeström, & Kerosuo, 2016). And it is not without reasons. *First*, philosophically, the existence of human agency is the prerequisite that makes actions (both right and wrong deeds) meaningful individually and socially. Without human agency, it is like,

“to rob life of meaning and purpose; it is to view human existence as amoral, governed by arbitrary and mechanical natural forces, by fates beyond human comprehension, or by nothing at all” (Alexander, 2005:344).

In this context, the conditions for human agency consist of the capacity for self-determination or free-will, self-expression or moral judgment, and self-evaluation or fallibility (Alexander, 2005; Taylor, 1985a & 1985b;). Thus, human actions should not be seen as uncontrollable as human beings should be seen as capable and responsible of their actions. To make it plausible, it should be accepted that what moves people to act is their agency. Furthermore, universally, following Aristotelian notion, children are seen “as developing

beings whose moral status gradually changes” (Archard and Macleod, 2002: 2-4). It means, in their becoming process into beings, children gradually acquire their human agency, along which the development of their human capacity necessitates their obtaining more of rights as well as responsibility.

Psychologically, *second*, cognitive, affective, behavioral, moral and emotional developments of children indicate the development of agency—their capacity to conduct moral judgment, make a choice, or decide an action. In this context, for instance, Piaget (Miller, 2011) emphasized the likelihood of the development of cognitive and moral capacities of children biologically and socially which constitute what and who they will eventually be. Vygotsky (Oakley, 2004) emphasized the importance of socio-cultural context where children grow and learn, that it contributes to the development of their capacities for life: language, intelligence, analysis, and other competences. Regarding how those human capacities can develop, both Piaget and Vygotsky required the availability of supportive learning environments: wherever children (or people) can construct meanings. More technically, Vygotsky highlighted the consideration of zone of proximal development (ZPD) and the need of a more knowledgeable other to help in learning.

Third, sociologically, human agency is actually the prerequisite with which individuals are able not only to construct both their individual and social life but also to change, transform and make them more meaningful. Certainly, there are debates on the relation between human agency and social structures, especially on what actually constitutes human beings and a society: human agency or a social structure (Hitlin and Elder, 2007:170; Etelapelto et al., 2013:48). Structural and functionalist theorists, following Durkheim (Oswell, 2013:37), assert the dominance of the social structures in shaping individuals over what she can contribute to the structures. Critical, interpretative and phenomenological theorists, rather differently, convey that human actions, interactions or symbolic exchanges, or social actions directly or indirectly can and do transform a society or individuals in the society (Oswell, 2013:42).

Regarding the importance of human agency both in education and real life, how can people acquire it? What can an education contribute to its development? The author follows the belief that education plays a pivotal role in ascertaining the development of children, cognitively, affectively, emotionally, socially, and behaviorally. Proper physical growth and psychological development are two things signifying the development of human agency. Education then is about the transformation of children from inadequacy to adequacy or from being incapable to being capable, where uniqueness, differences, and socio-cultural backgrounds are taken into account. As etymologically understood, ‘to educate’ means both

‘*educare*’ meaning to draw out and realize potential and ‘*educere*’ meaning to bring up and nurture. Following Kant, the purpose of education can be generally said as “to enable humanity to develop and to improve” and that “man can only become man by education” (as cited in Jordan, Carlile and Stack, 2008: 6-7). Built-in in an education is therefore the facilitation of the construction of pupils’ human agency in their learning processes.

So, what makes such facilitation becomes possible, that an education is able to make pupils acquire their human agency instead of being passive recipients of their fate? One fundamental answer is the positioning of children or pupils in their learning processes, whether they are the subjects of learning, or, contrarily, they are merely passive recipients of what are predetermined for them. So, what the pupils need is that they have more opportunities to develop, where educational philosophy of an institution and the type of psychological approach to teaching and learning play the most pivotal parts.

First, philosophically, such positioning is pivotal as it is related to the development of children’s sense of meaningfulness. More than just inculcating certain knowledge or skills, learning that enables the development of human agency requires the recognition of children rights and autonomy as well as their understanding of both of them, through which their capacity to act and be responsible emerges. Being the subjects in learning means having sufficient opportunity to understand why something is good, bad, important, unimportant, valuable or worthless. In practice, with the recognition, there are more chances for experiments, creativities, or inventions and even to make mistakes. Positioning pupils as the subjects of learning provides the ground for the development of children’s capacity for self-determination, self-expression and self-evaluation (Alexander, 2005; Taylor, 1985a & 1985b).

Second, in cognitivism and constructivism, two major perspectives of learning, the necessity of pupils as the subjects of learning is inevitable. In neo-behaviorism, such as what was initially developed as Bloom taxonomy (Bloom et al, 1956; Krathwohl et al, 1964), revised by Krathwohl (2002) and criticized and developed by some other theorists (Marzano and Kendall, 2007), pupils as the subjects of learning has also been emphasized to different extents. In cognitivism, learning tends to be intentional and involves consciousness, where mental activities (perception, attention, and processing of information) and learning processes (memory, surface and deep learning, and encoding) occur (Jordan, Carlile, and Stack, 2008:36-54). Similarly, constructivistic learning, which centers in the importance of pupils’ meaning making, presupposes the active involvement of pupils in order to retune schemata, build mental constructs, or enable other mental internal events. In neo-behaviorism, there has been a shift from originally avoiding ‘the black box’ of mental activity toward broader recognition of

pupils' potentials—from Bloom initial cognitive, affective, and psychomotor domains to what is later developed as information—mental procedures—psychomotor procedures and different levels of cognitive system. And today's tendency is actually 'eclecticism', where pupils are not anymore assumed as the passive recipients of knowledge or as the objects in transfer of training of specific skills, yet they are active human beings with capacity to determine based on their desire or preference.

Third, among the research on how human agency can be clearly seen develops in pupils is what was developed from Vygotsky's framework by Hofmann and Rainio (2007). Defining agency as "the individual or collective subject's possibility and willingness to impact (and eventually transform) the activity in the realization of which it is engaged" (Hofmann & Rainio, 2007: 310), the authors conveyed that pupils' human agency can be constructed dialectically in a shared social practice such as in a learning activity. In a related work, Rainio (2008:117-120) proposes three forms of the manifestation or the possibility of development of agency in a learning activity: (1) through a self-change and transformation of the object of an activity; (2) through membership or participation in shared collaborative social practices, where intentionality and responsibility become salient in relation to the concepts of rights and duties; and (3) while pupils' resistance or reluctance is perceived a manifestation of agency or a productive force for the development of agency.

Why a curriculum?

As the continuation of the previous discussion, there are some repeatable questions. Are pupils empty slates, *tabula rasa*, in waiting to be filled or are basically good in nature before they are corrupted by the society? Are they born with constraints and predispositions that make learning highly probable, as the nativists suppose? Are they assumed of being capable to invent rules, to discover concepts, and to build representations of the world, as the constructivists presuppose? Do they have intentionality and are capable of evaluating their experiences in terms of personal expectations and suppositions? Is their learning merely the matter of becoming experts after being novices?

So, the quest for how human beings are able to construct their human agency takes the author to the centrality of a curriculum—the heart of education—which enables us to 'rediscover what were once foundational to education' (Null, 2011:1-2). This is because a curriculum has unavoidable significance in any institutionalized educations. In its conventional terminology, a curriculum deals mainly with 'a plan for learning', in which are prescribed what

worth knowing for pupils and skills that pupils need to acquire (Akker, 2004; Posner, 2004; Schubert, 1986:1; Alexander, 2005:343; Ropo, 2009:125). In Indonesia's context, legally (UU No. 20/2003, Article 1 [19]), a national curriculum is defined as,

“a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given education objectives.”

In fact, a curriculum is actually more than just a document containing the descriptions of what to do in a formal course or learning, a syllabus or a mechanical script. A curriculum is combined of thoughts, actions, and purposes (Null, 2011:1). It should signify a process of proceeding in a course of life—a process of identity formation (Ropo, 2009). Accordingly, ‘curriculum’ is now reconceptualized as what is generically meant by Latin word ‘*currere*’, from which the word curriculum is derived from (Pinar, 1994), that a curriculum is substantially related to *Bildung*, formation of individuals in their respective socio-cultural contexts; it determines the life course of pupils, as it is related to their ‘journey of learning’ which ‘might give greater meaning and meaning to their lives (Schubert, 1986: viii); it is about what it means to live a good and fulfilling life (Alexander, 2005) as the answer to Socrates’ question on how one should live. So, in terms of curriculum studies, simply said, a curriculum is related to the knowledge and experience [that] enable a person to live a good and fulfilling life (Schubert, 1986).

Politically, creating an official curriculum is a way of regulating education. It is as managing a formal education is politically to ensure the production of law-abiding and productive or virtuous citizens (Lines, 2009:40; Parker, 2016:2). So, both in a constitutional or a liberal state, a curriculum seeks to manage the contents and processes of an education. Not only it politically determines the ‘courses’ within which the pupils of a certain education must ‘run’ but it also sets the ends where if they successfully arrived at they will officially be decreed as having finished a phase of education.

With its socially and politically constructed context, an official curriculum represents values, knowledge, needs, and beliefs that a society wishes to include in an education. In curriculum making, the endorsed beliefs, knowledge and values are expressed typically as educational ideals. To make it practical, the ideals are translated into the form of learning aims, purposes or outcomes or what are identified as curricular frameworks. In turn, those ideals are officially claimed as extracted from what are culturally, socially, or politically adhered by the people and are to be preserved and developed through education (Posner, 2004:45-47).

Practically, an intended, written or official curriculum as the embodied worthwhileness plays a central role in an education system with its guiding function. Indonesia's 2013 Curriculum, for instance, serves as the guidelines or frameworks from which more operational teaching and learning concepts and practices are developed (Act No.20/2003 on National Education System). An official curriculum becomes the reference to which other official educational documents are consulted. Moreover, it is also accompanied or followed by other official and unofficial supplements such as teacher guides, assessment procedures or system, or textbooks. In the field, the curriculum requires supportive programs such as new curriculum socialization, teacher training, or curriculum advocacy.

In teaching and learning practice, the conceptually developed or operationalized curriculum appears in teachers' lesson plans in a structure known and used in accordance with Tyler's rational model (Tyler, 1949) or German *Lehrplan* as a description of a given course (Vitikka et al. 2012; Ropo, 2009). There, teachers usually write certain descriptions such as the purpose of a lesson, the content to teach and learn, the teaching strategies, and the assessment method used. Tyler's model has then been developed in several ways. One of the most popular ones is to theoretically conceive what worth knowing in a curriculum using Bloom's taxonomy (Bloom, 1956; Krathwohl et al, 1980; Krathwohl, 2002; Marzano & Kendall, 2007). Having been developed mostly in neo-behavioristic paradigms, the taxonomy categorizes what are worthwhile to learn according to the principle of the tangibility of one's behavioral and mental changes. At present, it is mostly used in competence-based approach in education (Jordan, 2008:203-211) and is used extensively in Indonesia's curriculums since 2004. Based on the taxonomy, a curriculum determines what the pupils should acquire in their learning processes in terms of cognitive, affective, and psychomotor competences. Cognitive competence is related to the academic knowledge of officially determined subjects; affective aspect is related to pupils' acquisition of normative standards in attitudes, morality, or ethics; while psychomotor competence is translated as practical skills the pupils should acquire according to their educational levels.

With the above centralities, therefore, a curriculum determines how pupils as both the subjects of learning and individual human beings may become. If the curriculum sufficiently provides the space the pupils need to develop, to construct their self-identity and relevant capacities as independent human beings, they will be agentic outputs of school learning processes. Contrarily, if the pupils are merely positioned as empty slates or they do not have ample opportunities to be themselves which means are without adequate freedom to build their capabilities to possess self-determination, self-expression, and self-evaluation, they will grow

lacking of intrinsic desires, willingness, and capacity to act beneficially, both on behalf of themselves and the socio-cultural context where they live in.

Accordingly, this issue is pivotal as to the tendency of how official curricula are authored. In Indonesia's context, in which this study focuses, there has been an emphasis on content-knowledge curriculum. Indonesia's school curricula themselves can be identified as standard curricula according to the criteria proposed by Posner (2004). Such curricula contain standards or frameworks from which school teachers and textbook writers develop lesson syllabuses, lesson plans, and evaluation instruments. In short, what a curriculum proposes is what pupils should acquire in their learning periods. Alternative endeavors in Indonesia, especially after the enactment of competence-based curricula in accord with the Act (UU No. 20/2003) on National Education System, are then a noticeable progression. Mostly using Bloom's taxonomy, we have at present what is called as *Kurikulum 2013* or Indonesia's 2013 Curriculum. Beforehand, there were Competence-Based Curriculum (KBK) and School-Unit Based Curriculum (KTSP) which contained the frameworks or standards of knowledge and skills that the pupils have to 'at least' acquire in each learning period. The present curriculum, which is studied in this thesis, is structurally similar with the two previous ones as it is authored in accordance with the same law.

However, in the derivative regulations enacted by the government regarding national standards and curricula in education can be seen certain changes (Government Regulation [PP] No. 32/2013; Ministerial Regulation [Permendikbud] No. 64/2013; Ministerial Regulation [Permendikbud] No. 57/2014). Generally, *first*, there is an endeavor to further accommodate current pedagogical developments, such as what is called as constructivistic teaching and learning methods. Despite being positive, the change necessitates the need of transforming teachings forces which in the author own experiences in running a school is not an easy task to do. *Second*, there is an excessive emphasis on the belief that there are religious aspects of every knowledge (Parker, 2016). Consequently, the author temporarily argues, the standards in the curriculum become religiously normative, and to significant extent the presuppositions jeopardize the quality of any practical developments of the curriculum, both by the teachers and textbook writers. Not only it potentially compromises the scientific norms, but also the quality of learning may be harmed. It is then becoming more interesting to research what and how the Indonesia's 2013 Curriculum in nature is.

1.2. Research Question

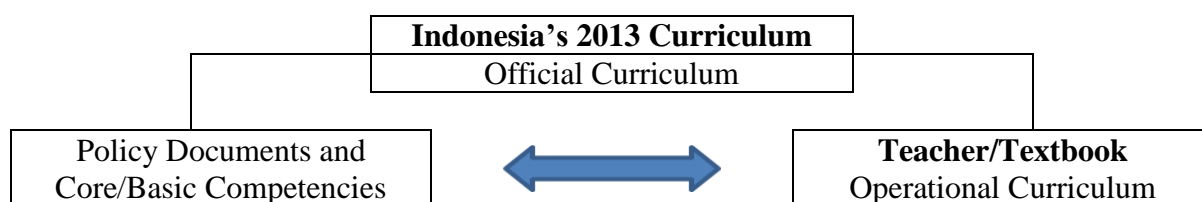


FIGURE 2. Unit of Analysis

Analytically, whether pupils are positioned as the subjects of learning can be seen through three possible level of discourse, namely the curriculum, teachers, and learners. Pupils become the subjects of learning when they are regarded as the agents of themselves and what they do, and therefore they are entrusted to experience the processes of becoming through their education. In a curriculum discourse, the positioning can be seen in the predetermined assumptive recognition and conceptual facilitation of the construction of pupils' human agency. As with teachers, it can be seen in how pupils are assumed in the lesson plans and how they are treated in their learning processes. Of the pupils themselves, their feeling on how they are positioned and treated is equally important in building their self-efficacy.

Not to undermine the importance of learning processes and pupils' belief on how they are treated, the study limits itself on how pupils as the subjects of learning are positioned in a curriculum and its procedural derivatives such as textbooks. It also expects to reveal what the curriculum tends to be, whether it supports the constructing process of pupils' human agency or otherwise. This research thus aims at *understanding pupils as the subjects of learning in Indonesia's 2013 Curriculum through analyzing whether it recognizes pupils' human agency and how far they are facilitated to develop it in the official curriculum text, teacher books, and textbooks.*

There is therefore a wish to study whether pupils are assumed as potentially possessing human agency; that they are the agents of their learning, or otherwise they are positioned as merely the objects of teaching in the curriculum in which they are the passive recipients of knowledge or doers of what others impose on them. Ideally, the author assumes that pupils are positioned as the subjects of learning and are facilitated to construct their human agency. It occurs when the teacher book, the textbook, lesson plans, and teachers' narratives denote the conditions for self-determination, self-expression, and self-evaluation. It operates on the *ideal-conceptual* level—the official curriculum—and *conceptual-practical* level—teacher and textbooks.

To make it narrower, this study is focused on analyzing a curriculum used contemporarily in Indonesia's education, namely Indonesia's 2013 Curriculum. Considering the possibility of extensiveness, as the Curriculum contains materials for twelve years schooling program and multiple subjects, the author will focus himself in analyzing a part of Grade 5 curriculum and related teacher book and textbook

The levels and subject are chosen with some considerations. *First*, the Indonesia's 2013 Curriculum consists of curricular texts that are divided into three levels of education: primary, lower secondary, and upper secondary. Analyzing the whole text is therefore impossible in the time available. So, the author decides to limit the scope of the research in the curriculum for primary levels. Furthermore, considering the possibility of expansiveness, as the Curriculum contains materials for twelve years schooling program and multiple subjects, the author will focus himself in analyzing the curriculum of Islamic Studies subject for primary levels as a sample. Personally, the author's experience of being a teacher at primary levels for a long time is considered will be helping in the research process.

Second, the Indonesia's 2013 Curriculum for each level of education encompasses several subjects. As the issue of human agency is related to self-determination, self-expression, and self-evaluation, choosing a subject with dense humanity concepts is a better option. There are then some choices, including civics, social science, and religious studies. The author's decision to research Islamic Studies subject in the Indonesia's 2013 Curriculum is again with a personal consideration. The author was educated in Islamic disciplines since lower secondary to the college levels. It then eases him to understand the substantive concepts of the curriculum. In addition, religious issues are now 'on stage' in Indonesia and in the world with what is supposed as religious violence. As education is supposed as an effective means to prevent religious violence, the availability of a religious curriculum endorsing human agency is necessary.

1.3 Significance of the research

The research is basically related to one of the most pivotal basic assumption that underpins a curriculum design. It is related to whether pupils are positioned as the subjects of learning—in which they are the agents of what they do or conversely they are merely the passive recipients of what are determined by curriculum makers or textbook authors. The positioning issue is extremely pivotal as it serves as the prerequisite or condition for the development of pupils'

human agency, with which they will be able to manage their learning and affairs both in their schooling time and afterward.

TABLE 1. Significance of the Research

Levels	Conceptual	Practical
Teachers	Knowledge on the fundamental assumptions of how pupils are positioned in a curriculum and teacher/textbook—passive recipients or active agents—which is decisive for the development of pupils’ learning agency and wellbeing.	Not only can teachers apply the conceptual knowledge on pupils’ agency in their teaching design but also in the teaching-learning processes they facilitated as it is related to their fundamental assumption of their pupils.
Schools	Knowledge on the importance of positioning pupils as the subjects of learning (learning agents) that envisages what school members believe and practice regarding positioning of pupils.	A school can adopt or strengthen the principle of fundamentally positioning pupils as agents of learning and conduct related training on curriculum development and human agency for reinforcement and enrichment.

First, at teachers’ level—assuming that their teaching designs are the representation of what they think in terms of positioning pupils—what, why, and how teachers prepare their classes is decisive. It therefore informs teachers on how the curriculum and official related books are and what alternative developments they can do thereafter. Even it will constructively envision the teachers with a more student-centered perspective which might influence them in both school curriculum deliberation activities and teaching practices.

Second, at school level, as school belief regarding the positioning of pupils as learning agents is conclusive, the outcome of the research may contribute to envisaging what all school members believe and practice. It is as the outcome of the research informs the decision makers not only about the nature of an Indonesia’s 2013 curriculum, teacher book and textbook, it is also helpful in their decision-making process regarding what, why, and how curriculum development are to be managed.

In addition, at public level, the findings of the research inform both public and the decision makers with an alternative perspective, which may contribute to the alteration of the researched curriculum or other related policy-makings. As for academic community in curriculum studies, the research contributes as a variant of curriculum analysis, which is new in nature and can be a basis for further related research.

2 CURRICULUM, SUBJECTS OF LEARNING AND A RELEVANT RESEARCH

“... what actually guides man is a feeling of virtue”
(cited in Autio, 2007:1)

2.1 Overview

Too often in my teaching career I have got to change the ‘course’. It is perhaps as all schools I have ever worked for tend to obligate us, the teachers, to teach according to a predetermined plan, which is more than frequently not totally ours. What usually comes to my mind in this situation is that we tend to be positioned as ‘machine operators’ while the pupils are there in the classrooms to follow the courses and relatively are forced to acquire what we offer. Yet, I am somehow stubborn. I usually choose to just ‘catch’ the end of what my pupils are supposed to arrive at, while I enjoy the liberty of the between—the processes of learning. Fortunately, most of the times, the school administrators do not always have their eyes on me.

However, working at schooling institutions for more than twenty years, what I see is that most of my colleagues tend to fear the whips of the higher authorities. They tend to ignore the fact that they are actually the authorities of what they do and of their pupils. Therefore, it is quite acceptable to ask “Why should we follow any formalities, uniformities, or procedures if such mechanizations are clearly inhibiting creativity, inventiveness, and even the fulfilment of pupils’ needs and interests? Why are not there certain deliberations through which those procedures, formalities, or procedures are discussed dialectically in order to have the ones with better quality?”

Looking at the curriculum traditions, there seem to be persistent tensions between the desire for mechanization of teaching and learning—where human agency of both teachers and

pupils can be coerced—and what can be called as the liberating aspect of education, which are fought for by who might be at times prejudiced as the anti-mainstream proponents. Theoretically, as we will discuss below, there is always a dialectic in a Hegelian sense, between what exists in a certain time with a new idea challenging it. There are notions negated while the new ones emerge, enrich, strengthen, deepen, or expand what are left—a process we call *Aufhebung*. It is also frequent that certain ideas of the past are revived after being forgotten for some amount of time.

On the other hand, it might be absurd to claim that a formal schooling nowadays does not have such an attachment or does not lean on an official curriculum. It is almost impossible to claim that in a socio-political context, a school is entirely exclusive from any ‘alien’ curricular influences. Even if a school uses a curriculum provided by a private institution, such as Cambridge International Exams (CIE) or International Baccalaureate (IB), it is the curriculum itself that has an attachment to certain standards in a certain country or region. In short, it is plausible to say that today’s schooling cannot get rid of being attached to what are designed by an institution outside the schools.

It is actually what happens in Indonesia. Formal schools, operated under the jurisdiction of Indonesia’s educational system, follow one or more policies on its curricular scheme despite with different extents. Unlike the public ones, a private school may have certain liberty that it may decide to have its own distinctiveness. Yet, there are standardizations, subsidized operational budget (BOS), national examination system, and minimum schooling facility requirements. And socio-culturally, the influences of general educational discourse are certainly less or more inevitable. A school may look different or it claims as being different in terms of curricular affairs, yet it still converses with what surrounds it. There is still an inevitable dialectics which shapes that school into what it is.

Structurally, this chapter starts with a discussion on the dynamics of the definition of curriculum. It is important as the dynamic tints curriculum discourses, through which we can see tendencies, developments, or debates, even though it surely cannot be claimed as exhaustive. Structurally, the dynamics conveys two major tendencies on how pupils as the subjects of learning are positioned. On one end of the continuum, when a curriculum is defined more as a predetermined course of study, the inclination is toward positioning pupils as passive recipients in their learning. On the other end, when a curriculum is defined as ‘to run the course’, it signifies the prominence of pupils needs and interests, that they should be the agents of their learning.

In order to deepen the discussion on human agency in curriculum discourse, the author will afterward discuss five major curriculum traditions: systematic, pragmatic, existentialist, radical/critical, and what is called as deliberative (Null, 2011). Here, the emphasis is laid more on identifying theoretical precedents analytically in terms of how pupils as the subjects of learning are positioned. It also functions as an effort to prepare the ground for theoretical frameworks. Lastly, in this chapter, there will be a discussion on previous researches regarding human agency and curriculum.

2.2. Defining a curriculum

2.1.1 Curriculum as ‘a race course’

The most common definition of curriculum is based on its etymological meaning as ‘a race course’, while it is also meant as “racing [men or horses] and one round in a racing course” (Ropo, 2009:25; Akker, 2004:2; Ellis, 2013:3). Terminologically, it becomes a course or a track for learning, a course of study, a curriculum to be run, or a series of subjects to be acquired or [at least] passed. Here, a curriculum has a prescriptive feature as a form of plan (Ellis, 2013:3) or has a teleological tendency (Null, 2011:2).

Furthermore, a curriculum in this sense can be defined as “a description of a given course of a given subject at school or other educational institution” (Ropo, 2009:25). This definition is in accordance with the apparent idea of the *German Lehrplan*, German-didactics, or Herbart-approach, which focuses on the content as the center of teaching and learning—a subject-centered orientation in education (Vitikka, Krokfors & Hurmerinta, 2012:89). However, there is a specific sense in the *Lehrplan* which is claimed as being not apparent in Anglo-American sense, namely the more authority or autonomy that teachers have to interpret and enliven a subject matter taught (Null, 2011:162), compared, for instance, to the meaning of curriculum as a teaching manual mandated officially by the state as it is usually found in Anglo-American tradition (Vasquez-Levy, 2002:117).

Afterward, there have been at least some substantiations. *First*, the diffusion of Dewey’s experiential type of curriculum in the early twentieth century caused a significant change in the meaning of curriculum. Despite his avoiding of direct and detailed discussion on curriculum (Null, 2011:24-25), Dewey is claimed to have endorsed a subject-centered curriculum since the traditional teacher-centered one was seen insufficient. The learning experiences of the pupils should be the focus. He is regarded as coming with the idea ‘child-centered’—while he himself preferred naming it ‘society-centered’ (Margolis, 2007:8). He also emphasized the need for more comprehensive goals in education. Dewey insisted that the

objective of the teaching should bridge the gap between fragmentary learning material and the child's educative experiences (Dewey 1902/1956 as cited in Ropo, 2009:26). So, there is then a "shift from subject-centered curricula and teacher-centered instruction to student-centered experience" (Jordan et. al., 2008: 205). It is then known as the emergence of experiential curriculum and learning. Teachers are to facilitate "learning experiences" to happen and pupils' needs and interests are primarily taken into account (Ellis, 2013: 5-7).

TABLE 2.1 Two traditions in curriculum studies

Herbartian-Lehrplan	Dewey's Experiential Curriculum
Based [partially] on German didactics	Based on curriculum theoretical school
Focus on content as the object of pupils' learning process	Curriculum includes wider educational principles and advice
Emphasis on knowledge	Focus on learning experiences
The subject contents are presented separately in the curriculum	Aims as baselines for planning
	Child's life and development instead of subject matter

(Developed from: Vitikka, Krokfors & Hurmerinta, 2012:89)

Second, according to Schubert (2010:19), Dewey's experiential model had afterward significant impacts in subsequent curriculum studies and scholars in America. Dewey especially influenced the shift or enrichment of the meaning of learning, from merely related to the acquisition of subject-matters to the importance of experience. Following Dewey to certain extent, Bobbitt, for instance, defined a curriculum as "a series of, or a continuum of matters that children must perform or live through" (as cited in Ropo, 2009). Subsequently, Bobbitt's technical method in developing a curriculum, which he called as an activity analysis, mainly aimed at identifying what works in the society, influenced the succeeding heirs of the behavioral perspective (Posner, 2004: 59-60). For instance, in the behavioral-technocratic curriculum design, Tyler's rationale (1949) emphasized the inclusion of observable predetermined experiences, of which are to be undergone by the pupils. Regarding Bobbitt's call to technologize curriculum making, Null (2011:48-50) then prefers to naming it as systematic tradition, in which effectiveness and efficiency in managerialism sense becomes the parameters.

Third, following Tyler and the materialization of the need for operational and measurable learning outcomes, as the intended results of learning experiences set based on learning objectives, there was the development of ability or competence-based learning which in turn constituted another orientation of the meaning of curriculum. It occurred as "experiential

learning occurs when certain activities are carried out and a range of skills and competencies are further developed” (Jordan, Carlile, and Stack, 2008:203). A skill refers to the ability to consistently perform an action or an activity; a competency is the ability to conduct a task requiring the integration of certain knowledge, attitudes and skills; and a competence refers to the ability to play a role which requires more than one competency in a context. A curriculum, therefore, beside including the subject-matters to be learned and experiences to be undergone by the pupils, should also make all things measurable in form of skills, competencies and competencies.

Furthermore, it mainly started in the 1950s, as the continuation of the development of behaviorism in education, which emphasized that learning occurs when there is an overt behavior observed. After the criticism on behaviorists’ neglecting of ‘the black-box’—what happens internally when one learns—Bloom developed a model linking the external and internal aspects of behaviors, which gave birth to the well-known Bloom taxonomy (Bloom et al, 1956; Krathwohl et. al, 1964; Jordan, Carlile and Stack, 2008:27). In the taxonomy of learning, there are three domains of learning—cognitive, affective and psychomotor. Every domain represents a set of behaviors in a hierarchy based on their complexity. By the same token, there have been some other developments of how learning could be developed and the occurrence of learning could be identified in form of objectives of learning. Posner (2004:80) simplified Gagne’s (1977), Ryle’s (1978) and Broudy’s (1977) taxonomies as basically in the same pattern with Bloom’s.

TABLE 2.2 Comparison of taxonomies—Bloom, Gagne, Ryle, and Broudy

Bloom et al. (1956) and Krathwohl et al. (1964)	Gagne (1977)	Ryle (1978) and Broudy (1977)
Cognitive	Verbal information Intellectual skills Cognitive strategies	Know that
Psychomotor	Motor skills	Know how
Affective	Attitudes	Know with

(Source: Posner, 2004:80)

Fourth, in the sense that a curriculum is a prescribed plan for pupils’ learning, there are also societally or politically related values, traditions, or skills found in a curriculum. With its socially and politically constructed context, an official curriculum represents values, knowledge, needs, and beliefs that a society or a state wishes to include in an education. In curriculum making, the endorsed beliefs, knowledge and values are expressed typically as educational ideals. To make it practical, the ideals are translated into the form of learning aims,

purposes or outcomes or what are identified as curricular frameworks. In turn, those ideals are officially claimed as extracted from what are culturally, socially, or politically adhered by the people and are to be preserved and developed through education such as concluded in the notion for ‘cultural literacy’ in traditional curricula (Posner, 2004: 33; 43-48).

With the assumption that a curriculum is related to both subject-matter, predetermined experiences, and socio-cultural ideals that the pupils should learn and acquire, the definition of curriculum then, most commonly, is *a plan for learning* (Taba, 1962, as cited in Ellis, 2013:4). This definition, which according to Akker, “limits itself to the core of all other definitions, permitting all sorts of elaborations for specific educational levels, contexts, and representations” (2004:2). The simple definition incorporates common curricular activities: policy-making of curriculum, designing and developing, as well as evaluating and implementing. And it also sufficiently covers what curriculum means in four levels where it is developed: (1) system/society/nation/ state/province/district (*macro*) levels; (2) school/institution (*meso*) levels; (3) classroom (*micro*) levels; and (4) individual/personal (*nano*) levels. At the system or macro level, curriculum development is generic in nature while at the other three levels is site-specific (Akker, 2004:2).

Furthermore, as a plan for learning, a curriculum is commonly understood as containing what to teach and how it is taught in school learning or schooling. More precisely, a curriculum usually deals with what are predetermined as worthy for pupils to know and being able to do—knowledge, skills, habits, values, attitudes or experiences—as well as how the pupils acquire them or how they are facilitated to obtain them (Posner, 2004:5-12). So, a curriculum in this sense emerges as “scope and sequence”, “syllabus”, “content outline”, “standards”, “textbooks”, “course of study” or “planned experiences”.

TABLE 2.3 Types of Curriculum Concept

Scope and sequence	A curriculum in form of a matrix of objectives assigned to successive grade levels [sequence] and grouped according to a common theme [scope]
Syllabus	A plan for an entire course, typically including rationale, topics, resources, and evaluation
Content outline	A list of topics covered organized in outline form
Standards	A list of knowledge and skills required by all pupils upon completion
Textbook	Instructional materials used as the guide for classroom instruction
Course of study	A series of courses that the pupils must complete
Planned experiences	All experiences pupils have that are planned by the school whether academic, athletic, emotional, or social

(Source: Posner, 2003:12)

Accordingly, in Indonesia's context a curriculum is defined in accordance with the meaning of curriculum as a plan for learning. A curriculum is,

“... a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given education objectives” (UU No. 20/2003: Article 1 [19]).

So, in the eyes of the educators in Indonesia, a curriculum is “... the written, standardized subject matter guidelines provided” (Saud and Johnston, 2006:10). It is different from what is said as a curriculum in Western educators' opinion, that it is generally defined “... as the processes and products of instruction occurring in the classroom as well as outside of the classroom” (p. 10).

Up to this point, as a mind map, we can use what is proposed by Saylor, Alexander and Lewis (1981, as cited in Vitikka, Krokfors & Hurmerinta, 2012:90-91), which attempts to sum up what can be in a curriculum, where there are subject matters, specific competencies, social functions and individual needs and interests.

TABLE 2.4 What a contemporary curriculum contains

Curriculum design	Subject matter/ disciplines	Specific Competencies	Social Functions	Individual needs and interests
Source for goals and objectives	Subject matter to be learned	Competencies to be acquired	Needs of society	Needs and interests of the learner

(Saylor, Alexander and Lewis [1981], as cited in Vitikka, Krokfors & Hurmerinta, 2012:90-91)

On the other hand, curricula can then be identified based on their form or existence (Akker, 2004:3; Posner, 2004: 12; Schubert, 2006: 23-33). *First*, it can be an intended, planned, formal, written or official curriculum which contains rationale, visions, and ideals in form of answers to the questions of *what*, *why*, and *how* [*when/where*] the objects designed worth learning. *Second*, a curriculum can be what is perceived by the teachers, implemented, enacted, observed, operational, and taught in real activities of teaching and learning. *Third*, there are attained curricula, which can be in form of learning experiences undergone by the pupils and learning outcomes acquired. *Fourth*, a hidden curriculum refers to what pupils learn—such as values, norms, attitudes, or habits—which are not written in the official curriculum. *Five*, null curriculum is referred as the untaught subject matters, which might be pivotal for the development of the pupils. *Sixth*, extra curriculum is any subject planned and taught, typically

decided at school level, but is outside the official school subjects. Among the six types of curriculum, this thesis is focused on analyzing the official curriculum.

2.1.2 Curriculum as “to run the course”

On the other extreme of the continuum, different from predeterministic definitions of curriculum, where curriculum should be substantiated with ideals imposed by certain authorities, there are curriculum thinkers with diverse tendencies who emphasize the magnitude of pupils as human beings. Null calls them ‘existentialists’ (Null, 2011: 67-86), while their focus in human being makes some call them humanists.

The reconceptualists—curriculum theorists with an inclination to reconceptualize mainstream curriculum traditions—start with using the meaning of the active verb ‘*currere*’. Here, the word ‘curriculum’ in its Latin infinitive is meant as ‘running’ or ‘going’ or ‘to run the course’ or ‘living lived experience’ (Pinar, 2004: xiii & 35; Schubert, 1986:33). It then becomes “... a process of running or proceeding or the course of life” and manifests such as in “*currere* method” which means “reflective examination of school subjects and personal life histories for the purpose of gaining a better understanding of one’s self, and re-constructing of one’s identity” (Ropo, 2009:28-29).

Furthermore, in this sense, a curriculum is ‘a personal journey’. Instead of seeing a curriculum as related to a system or an authority, it focuses on the uniqueness of individuals, personal desire, personal choice, and the process of personal meaning making as the goal of a curriculum and an education, such as found in the work of Maxine Greene (Null, 2011: 67). Schubert calls it as pupils’ ‘journey of learning’ which ‘might give greater meaning and meaning to their lives’ with the spirit of becoming (Schubert, 1986: viii; 2010:32). Accordingly, it signifies a process of proceeding in a course of life—a process of identity formation (Ropo, 2009)—and that a curriculum is substantially related to *Bildung*, the formation of individuals in their respective socio-cultural contexts or their lived world (Autio, 2014:17). In short, substantively, a curriculum is related to the answer to Socrates’ question on how one should live or what means to live a good and fulfilling life (Alexander, 2005). More practically, it is related to what knowledge and experience that enable a person to live a good and fulfilling life (Schubert, 1986).

According to Schubert (2004:19-21), Pinar’s concept of reconceptualization is similar to Dewey’s notion of the continuous reconstruction of experience.

For Dewey, educational practice was not merely a phenomenon of schooling; instead, it referred to any experience that enabled the continuous “reconstruction . . . of experience

that adds to the meaning of experience and . . . increases ability to direct the course of subsequent experience”. For Pinar and Grumet, *currere*, the active verb of curriculum is a continuous reinterpretation (dare I say reconceptualization, which is still not in my spellcheck), of one’s experience in light of excavations of one’s past, multiple narratives of one’s present, and anticipations of one’s possibilities, emphasizing: “I choose . . . who it is I aspire to be, how I wish my life history to read. I determine my social commitments; I devise my strategies: whom to work with, for what, how” (p. 19).

Reconceptualization, or the *currere* method, is claimed as an opposition against the conventional meaning of curriculum, of which Pinar claimed as having been undergoing “reconceptualization” since the 1970s,

1. A shift from focus on social engineering and the business model to the project of understanding, which involves the concept of curriculum as conversation,
2. The establishment of an intellectually independent—that is to say, not tied to specific pieces of legislation (such as the No Child Left Behind Act of 2001)—and academic field dedicated to understanding, and based primarily on research and theory in the humanities and the arts, not upon the social and behavior sciences, and
3. A shift from the emphasis on teaching (especially the technology of instruction) to curriculum, especially interdisciplinary configurations such as African-American studies, Women’s and Gender Studies, and cultural studies.

In practice, the definition of curriculum with focuses on the needs and interests of the pupils, can be seen materializing in any student-centered curricula, included Dewey’s original experiential learning. It was ever implemented in the lab school managed by Dewey and America’s Eight Years Study progressive and experimental schooling program in the 1930s (Posner, 2004:51-52). Other examples are Montessori’s curriculum at Montessori schools and Reggio Emilia approach to teaching in Italy.

Some might think that radical curriculum thinkers are also humanists. Yet, as the basic claim of critical curriculum theorists is ideological, that an appropriate education is the one that liberates pupils (and thus teachers is liberated beforehand) and that pupils are oppressed ideologically in a capitalistic ideology, it thus imposes an ideal centering on predetermined liberation ideology, in which the human beings that are to be liberated are very likely to be coerced to accept and act upon it (Alexander, 2005:355-358; Null, 2011:87-116). So, in another word, it actually is against liberty, the very thing it claims as its goal. The author will discuss this issue further in the discussion on curriculum traditions.

2.1.3 Meaning of curriculum: a synthesis

A curriculum is basically related to the questions of *what*, *why*, and *how* pupils learn, experience, and develop (Schubert, 2010:36; Null, 2011:5). What pupils learn are commonly

associated with knowledge, skills, habits, and experiences; why they learn those things is the matter of relevance or relationship to their beings and interests, physical and mental development, socio-cultural [or political] setting, and academic factor; and how they learn should be developmentally, socio-culturally, and pedagogically corresponding.

TABLE 2.5 Central questions in a curriculum

<i>What</i> worth learning	<i>Why</i> they are worth learning	<i>How</i> a curriculum is developed	<i>How</i> on <i>who</i> (learners)
<ul style="list-style-type: none"> - Knowledge, skills, values, habits, attitudes, experiences - Human agency, subject-matter [discipline], competence, expertise 	Relevances: <ul style="list-style-type: none"> - learners' needs and interests - Socio-cultural aspects (included social [market] demands) - academic/scientific facts or progress of science 	<ul style="list-style-type: none"> - Broadly, dynamically, rigidly, or technically developed - Developmentally, socio-culturally, and pedagogically corresponding 	<ul style="list-style-type: none"> - <i>Teacher-centered</i> or <i>learner-centered</i> in methods, strategies, and procedures - Learners' needs and interests are [merely] consulted or become the starting point

However, contemporary practice in curriculum making tends to emphasize the mechanical aspect or 'how' curriculum should be made and pays less attention to deeper ontological (*what*) and axiological (*why*) aspects (Schubert, 2010). It takes form contemporarily in curricula with rigid planning and objectives, such as the ones developed based on Tyler's Rationale model (Tyler, 1949), the Bloom taxonomical model (Bloom, 1956; Krathwohl et al, 1980) or its revised versions (Krathwohl, 2002; Marzano and Kendall, 2007).

In relation to pupils as the subjects of learning, a curriculum defined as *a plan for learning* assumes that it is planned by 'the others' where the pupils tend to play insignificant role. The farthest they are regarded as present is that they should be the focus of attention, especially represented with certain phrases such as needs and interests of the pupils. While positivistic, objective technical approach is used in curriculum making, pupils tend to be regarded as 'objects' in learning, not entirely as the subjects or agents of learning. They then just have mechanical position and peripheral role, such as to merely memorize information, do what are asked them to do, or learn in an engineered environment.

To different extent, however, efficaciously or not, we could see the endeavor to position pupils as the subjects of learning better. Dewey, for instance, emphasized experiential learning and therefore a curriculum that should materialize from pupils' needs and interests and keep enriching as educative experiences add up; Tyler's technically emphasized the consultation of the development of the learners' needs and interests in curriculum planning; and Pinar with his reconceptualization proposed that one's continuous temporal conversation [or reinterpretation]

of his or her experience is the heart of a curriculum. With a different emphasis, in the structure of discipline concept, Bruner (1971/999) asserted that pupils' interests and curiosity are the prerequisites in learning which makes them inspire to conduct inquiry or discovery process. And contemporarily, Akker (2004:7) avers that,

“... worldwide, many interesting efforts are ongoing to make learning more challenging and intrinsically motivating by moving from traditional, teacher- and textbook-dominated instruction towards more meaningful, activity based and autonomous learning approaches.”

2.3 Subjects of Learning in Curriculum Traditions

In the following discussion on curriculum traditions, the author will focus on pupils as the subjects of learning. As can be seen in the previous discussion, on one extreme, a curriculum is seen as emphasizing what pupils learn where they tend to be positioned as passive recipients of predetermined worthwhileness, of which we can say here as ‘objective curriculum’. On the other extreme, pupils are seen as the subjects of learning, the agents of what they do and learn, centering on the idea that the pupils endeavor to build themselves, which can be said as ‘subjective curriculum’.

Before proceeding further, it is necessary to clarify some terminological mess regarding the theoretical underpinnings of curriculum making. *First*, the author will interchangeably use the terms designing or design, authoring, developing or development to signify the idea of making a curriculum. It is then like the empty space above the stairs, that we can move much more easily than using a rigid sophistication. *Second*, there is a ‘confusing’ use of the terms ‘theory’, ‘paradigm’, ‘perspective’, ‘approach’, ‘framework’ and ‘tradition’ in relation to curriculum in curriculum literature (such as in Schubert, 1986; Posner, 2004; Beauchamp, 1975; Akker, 2004; Null, 2011). The author then will pragmatically lean on Null’s conception of ‘curriculum traditions’ which tend to be more exhaustive.

Null generally identifies five traditions—namely systematic, pragmatic, existentialist, radical and deliberative—based on two dimensions (Null, 2011). *First*, a curriculum may be authored with the assumption that it should be committed to certain ideals—a priori knowledge, objective knowledge, theory, and school system. On the other end of the dimension, a curriculum might be built on the idea of rejecting any ideals and leaning on learners’ personal experiences, subjective knowledge, practice, application and individual schools. *Second*, a curriculum might be based on the idea of accepting the existence of social institutions where social reforms are relatively unnecessary. On the other pole, a curriculum is regarded as a means with which social reforms may occur because the existing social institutions are

regarded as in need of change. In addition, Null also bases his categorization on Schwab's five commonplaces in curriculum making, namely teachers, learners, context, subject-matters and curriculum specialists. He then identifies the different emphasis of each tradition on all of these commonplaces.

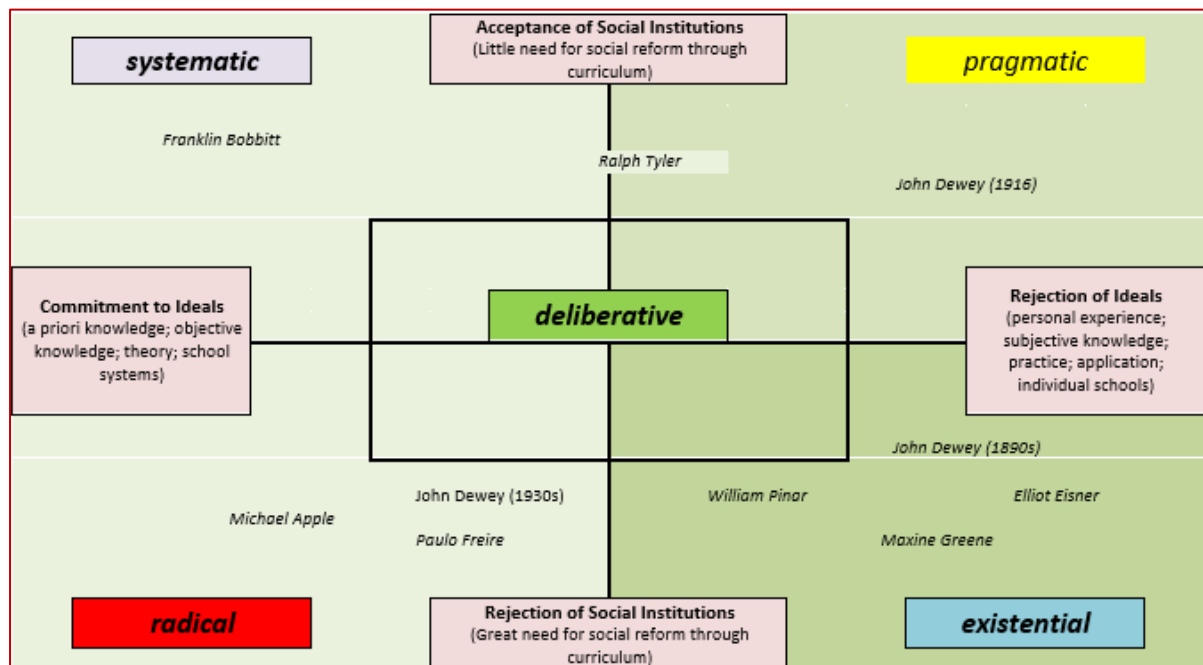


FIGURE 2.1 Curriculum traditions
(Source: Null, 2011)

As a comparison, Posner uses the term 'curriculum perspective' because he wants to lay more emphasis on the effort to seeing the educative view of a curriculum tradition (Posner (2004:44). The author can argue here that he bases his identification according to human learning theories. Posner identifies five main perspectives, namely traditional, experiential, structure of the discipline, behavioral, and cognitive (constructivist). There is actually overlapping between perspectives, which indicates the possibility of eclecticism. For example, the structure of a discipline perspective incorporates in itself the importance of cognitivism and constructivism. To significant extent, Posner's categorization helps much for analytical and pedagogical tools. Every perspective has its own central question whose answer becomes the emphasis upon which it is developed. Through looking at its main question, it can be seen what problem becomes the main focus and thus as what to be facilitated in teaching and learning practice.

TABLE 2.6 Posner's categorization of curriculum theoretical perspectives

Traditional	What are the most important aspects of our cultural heritage that should be preserved?
Experiential	What experiences will lead to the healthy growth of the individual?
Structure of the discipline	What is the structure of the disciplines of knowledge [to be acquired by the pupils]?
Behavioral	At the completion of the curriculum, what should the learners be able to do?
[Cognitive] Constructivist	How can people learn to make sense of the world and to think more productively and creatively?

(Posner, 2003:45)

Compared to Null's curriculum tradition scheme, Posner's categorization overlaps in several ways. *First*, looking at the emphasis on the systematization of curriculum based on the ideals in adults' lives or what is socio-culturally acceptable or regarded as advantageous or valuable, systematic tradition overlaps with traditional perspective and to certain extent with pragmatist tradition. *Second*, experiential, structure of the knowledge, and behavioral perspectives overlaps with pragmatist tradition as they focus on the workability of concepts in the real world as well as systematic tradition as they also seek to certain extent systematize curricula. Besides, these three perspectives are also developed intersectionally to different extent in Deweyan experiential tradition, in which experiences are signified both cognitively and behaviorally. *Third*, Posner's cognitive/constructivist perspective overlaps to certain extent with existentialist tradition in terms of the importance of individual needs and interests.

2.3.1 Systematic tradition

One of the recent examples of systematic tradition is the No Child Left Behind (NCLB) program which was enacted in America in 2002 (Null, 2011:38-43). It was an effort to systematize education in a nationwide context in order to boost educational equality massively. A curriculum, in this context, is authored based on scientifically based researches, with an assumption that one curriculum can be applied to all, more with managerialism and economic sense with precision, effectiveness, and efficiency become the parameters. With strong behavioristic essences, a curriculum becomes a part of an engineering endeavor, that children can be molded in one direction: to fit the ideals in the society and to live in accordance with the available social institutions, for productive and law-abiding citizens.

Thus, systematic curriculum tradition premises the existence of ideals in form of *a priori* knowledge, objective knowledge, theoretical standpoint, and school system. It embarks from the notion that the existing social institutions are to be preserved whereby social reform through curriculum making is seen little needed. A curriculum is authored based on rigid

scientifically based research and it is regarded as an antidote for educational problems. It takes form, contemporarily, in standard documents which function as frameworks for teachers. These documents become the guide for schools and teachers and shape their works. A definition of curriculum in this tradition is "... any document or plan that exists in a school or school system that defines the work of teachers, at least to the extent of identifying the contents to be taught to children and the methods to be used in the process" (Null, 2011:45).

In a systematic curriculum tradition, precision is a central criterion, such as what to be delivered in a specific situation or stage. Accordingly, any measurements should speak precision with measurable effectiveness and efficiency. Franklin Bobbitt, one of the founding fathers of systematic tradition, asserted that,

"When the curriculum is defined as including both directed and undirected experiences, then its objectives are the total range of human abilities, habits, systems of knowledge, etc., that one should possess. These will be discovered by analytic survey. The curriculum-discoverer will first be an analyst of human nature and of human affairs." The first task [of curriculum making] is to discover the activities which ought to make up the lives of men and women; and along with these, the abilities and personal qualities necessary for proper performance. These are the educational objectives" (cited in Null, 2011:49-50).

Null argued that Bobbitt's trademark in curriculum making is his adoption of business thinking to build a system in designing and applying a curriculum. Bobbitt calls his method as 'activity analysis' which could be implemented in several steps: (1) finding the best workers in every profession in order to discover what makes them so efficient; (2) curriculum researchers observe, analyze, and catalogue the data on these workers; and (3) identify and place pupils based on their talents and make them learn in order to make them able to fill the varying roles in their society (Null, 2011:49). Based on such activity analysis, which yields scientifically obtained data, specific curricula for the pupils are authored.

Bobbitt went on to explain that the purpose of education, and thus curriculum making, is to serve society's welfare in which an education functions more as an economic means. Goals in learning, in the words of Bobbitt (1921:609), are the roads to be travelled, that is, to prepare children for adult life as what and how it is conceived by the society at large (Null, 2011:49). Learning and schooling, where teachers play a central role, is thus about transmitting what are believed as culturally functioning, which include information, worthwhile knowledge, important skills, and sound ideals. Pupils mainly are to learn "accumulated wisdom of the race available to all children" through which they are "elevated into the species" (Harris, 1897, as cited in Posner, 2003).

"... the basic goal of education in a human community is acculturation, the transmission to children of the specific information shared by the adults of the group or polls" (Hirsch, 1987, as cited in Posner, 2003).

In practice, what a curriculum contains is related to providing pupils with basic literacy in reading, writing, and arithmetic skills. Then, they should learn factual knowledge on how things around their lives are and how they are organized according to the terminology and system as what educated people in the society should know. Chiefly important here is learning about the cultural values that constitutes good citizenship (Posner, 2003:67). Traditional cultural values—which are regarded as having worked out in the past as what they are formulated by adults—are believed to be working out in the present modern world and future life.

Traditionally, in the learning process, teachers are responsible for the transmission of information and skills which are mainly conducted through lecturing or recitation methods. Inherently, teachers are dominant in teaching and learning activities, both as the source of knowledge—from whom the pupils learn—and as the authority who are believed to be able to mold the pupils to be what the society demands. In later time, there are shifts, certainly, as educational psychology develops and influences the way teachers manage their pupils and classes.

In today's educational practice, the systematic curriculum tradition is ubiquitous. It can be identified with its tendencies to emphasize curriculum standardization with the bell curve parameter, scientific management (or managerialism), bureaucratization of an educational system, and observability and measurability. Ideologically, today's systematic curriculum tradition is developed mainly to supply what free-market system demands.

Related to the pupils as the subjects of learning, the systematic curriculum tradition tends to abandon the significance of learners and play rhetoric such as by positioning them as customers of education (Null, 2011:59). With the dominance of adult's world and teachers, who consciously or unconsciously impose what they believe, it can be regarded as tacitly undemocratic. Pupils are more as the passive recipients of information and knowledge, and are to be molded according to what are there in the realm of adult's conception of the good (Posner, 2003: 51). Pupils' minds, metaphorically, are assumed like store houses as they tend to be forced to learn what is surveyed effective and efficient in the adult' world. They can also be said as being positioned as learning machines, who someday after their learning, are to act in accordance with what and how they have been programmed. Psychologically, positioning pupils as the passive recipients in learning processes is not in line with the development in the

field. Learning, such as invented by Piaget and Vygotsky, is an active endeavor where pupils' achievement depend both on their efforts and proper facilitation.

According to Moore, there is a problem of “naturalistic fallacy” (Moore, 1993, as cited in Alexander, 2005). Here, the way the things are, as the objectives toward which the pupils are directed in learning, are actually the way they actually should be in “adult” perspectives. What, why, and how pupils learn should be in line with the interests of the society based on the curriculum makers' accounts. The interests of the pupils should be made parallel with what the society demands.

2.3.2 Pragmatic tradition

Dewey's legacy

Basically, pragmatism premises the notion of ‘workability’. An idea is pragmatic as long as it yields result or change under a circumstance. It overlaps to certain extent with systematic tradition in terms of social institutions. However, it tends to avoid enforced objectivism and massive systematization as there are differences in terms of places and people. Curricula, in this sense, are likely to be different, depending on the dimension of time, situation, people and their localities. Regarding pupils as the subjects of learning, there is an emphasis on the importance of their personal experience, subjective knowledge, living values and educational practice, and individual schools (Null, 2011:117-147).

The emergence of pragmatic tradition is usually referred to the works of John Dewey, who initiated the idea of experiential learning, and some other American pragmatic philosophers. Dewey himself started from an apprehension of the inadequacy of the traditional philosophy in education (Dewey, 1915/2004; Posner, 2003:52-53). He expressed that “... in the traditional schemes of education, subject matter means so much material to be studied” (Dewey, 1915/2004: 145). He then proposed the importance of pupils' healthy experiences in learning, which is critical for their healthy development.

Among his considerations, which is called pragmatism in education, are the following. *First*, while reality or the real world had been positioned externally in the traditional curriculum and its educational practice, Dewey insisted that it is actually found inside the experiences of the individuals. Individual experiences can be (1) internal reactions in form of thoughts and feelings and (2) external reactions in form of actions which can influence the world. *Second*, there is a dynamic of reality, a flux, as individual experiences and the world persistently changes. It then necessitates the dynamic of educational practice which can only occur if it

focuses on the experiential nature of the children. *Third*, a belief is true when it is tested true in action. The parameter is that true beliefs should bring in good consequences for the development the children through their dynamic experiences. *Fourth*, in line with the importance of unique individual experiences and the dynamic reality, Dewey proposed child-centered model of education. A curriculum should be based on the needs and interests of the pupils. And, a curriculum cannot be static, yet it should be adjusted and reorganized whenever a better alternative is found.

On the other hand, there had been a sharp dichotomy between mind (for reasoning) and senses (for experiencing [empiricism], while human beings factually use and develop both of them. If the development of mind and reasoning are merely in focus, there will be only academic and intellectual capabilities; while if senses become the sole focus, an education tend to be vocational and social. Dewey believes that what is needed then is a combination between the two: internal and external realms of the pupils as well as their minds and senses. So, in addition to the need of educating children with academic subjects through which their minds develop and educating them to practice with their senses in order to obtain practical or socially useful skills, Dewey emphasized the healthful development of children experiences through which they can become themselves and are able to live in a democratic society. It is he called as educative experiences, to differentiate it from miseducative ones, which “distort or arrest the healthy growth of children experiences” (Posner, 2003:55).

To sum up, Dewey’s experiential curriculum emphasizes the importance of pupils’ unique experiences, since they significantly constitute what and how the pupils learn, and what they will be. Consequently, curriculum makers must pay sufficient attention to the experiential differences among pupils and should author a curriculum that can accommodate the differences. A curriculum, therefore, should consider what the pupils learn in and outside their schools as well as pupils’ individual needs. The challenge then is how to develop a curriculum which is broadly structured but at the same time it is operational, that there are principles for practicalities in using the curriculum.

In relation to pupils as the subject of learning and human agency, it is crystal clear that experiential curriculum emphasizes not only the contents rooted in the experiences of children but also a child-centered pedagogy. In addition to the traditional curriculum, where acquisition of survival and social knowledge and skills is the purpose of education, the experiential development of the children is equally pivotal. It is as their experiences constitute what they will be.

The structure of the discipline

Despite the fact that to a significant extent the structure of the discipline perspective was born as a critique against Dewey's experientialism, especially its naivety in individually facilitated learning, this perspective works around the philosophy emphasizing the workability of educational ideas. Emphasizing the cognitive processes, instead of solely concentrating on the substance of the disciplines, a curriculum according to this perspective is designed in which pupils are oriented to learn the fundamentals and syntax of a discipline (their structures) and get them used to using genuine inquiry strategies and justifications to develop their understanding and capacities in the disciplines they learn (Bruner, 1999:17-32; Alexander, 2005:349; Posner, 2004:60;). Mostly leaning on inquiry based or discovery method in learning, this approach make pupils learn epistemologically to appropriate extent, that they learn the tools for investigation and how to use them as well as critical assessment in a discipline.

The emergence of the structuralist curriculum perspective to a certain extent was because of dissatisfaction with the experiential approach as developed by Dewey. Experiential perspective, which was used by the progressive educators, was accused as too general and fuzzy (Posner, 2004: 56). Almost all at one, the post-world war situation in America demands, and more after Soviet Union launched Sputnik in 1957, more exact advancement in education where mathematics and science became the two most important subject matters. The curricula for both subjects were then redeveloped since the old ones were not only irrelevant with the advancement of science but also sequentially unconnected with what were taught in higher education.

However, with the rapid progress of science, which thus accumulates the materials to learn, a solution was needed. The way out given then were, *first*, the pupils had only to learn the most fundamentals concepts of a subject, and *second*, they were to learn to develop those concepts through scientific inquiry or discovery learning using their understanding of the syntax of a discipline. It was since,

“it is possible to present the fundamental structure of a discipline in such a way as to preserve some of the exciting sequences that lead a student to discover for himself” (Bruner, 1999: 20).

Bruner went on that because of its dynamics, a subject matter keeps evolving, every subject matters has its own scientific model of inquiry, and the purpose of education should be to equip pupils with capacities to conduct proper inquiries in their learning.

Curriculum making is then an effort to “translate ... [scientific] discoveries into practical strategies for teaching the structure of disciplines” (Alexander, 2005:349). Different

from behavioral or Tyler's rationale curriculum, in which curriculum makers focuses on creating objectives in form of experiences to be undergone by the pupils, this approach produces alternative lesson plans focusing on how to teach and anticipate challenges in teaching a particular subject matter. In order to obtain an operational curriculum, Schwab (as cited in Alexander, 2005) proposes the importance of "curriculum deliberation", an ongoing conversation through which the scientists from both disciplinary and educational science collaborate with the teachers. In the words of Bruner (as cited in Posner, 2004:60),

"This view essentially opened the possibility that those who understood a field well—the practitioners of the field—could work with teachers to produce new curricula. For the first time in the modern age, the acme of scholarship, even in our great research institutes and universities, was to convert knowledge into pedagogy, to turn it back to aid the learning of the young. It was a brave idea and a noble one, for all its pitfalls. . ."

The product of the collaboration is in the form of practical pedagogic wisdom or pedagogic-content knowledge, that is, the best practical science to teach certain subject matter. In its process, there is an eclecticism, "an integrated application of the most compelling and relevant theories from both the subject matter ... [and educational science] as the study of how best to teach it [the subject matter]" (Alexander, 2005: 350).

In relation to human agency and pupils as the subjects of learning, there is a metaphor that pupils can be called as neophyte scientists (Posner, 2003). They are the subjects of their learning, yet they are constricted into the cognitive relativism.

Tyler's Rationale

In developing a curriculum, Tyler came with a problem-focused framework for curriculum development. The framework consists of four questions to be answered by curriculum makers or developers (Tyler, 1949:1):

- (1) What educational purposes should the school seek to attain?
- (2) What educational experiences can be provided that are likely to attain these purposes
- (3) How can these educational experiences be effectively organized?
- (4) How can we determine whether the purposes are being attained?

Mainly intended as a method to develop a curriculum at school levels, *first*, Tyler's rationale deals with the objectives of learning. They are developed based on research on three organic elements: (1) consideration of the nature of learners such as what the pupils already know; (2) contemporary life, in which it implies the consideration of the values and aims of the social environment where the pupils are; and (3) what every subject matter to be learned constitutes according to the subject matter specialist (Tyler, 1949; Kliebard, 1970; Hlebowitsh,

1995:90; Alexander, 2005). With these elements, Hlebowitsh claimed that Tyler worked out with more than one tradition, especially that he applied what Dewey had conveyed as educative process where the nature of learner and the values of society were taken into account in making or developing a curriculum (Hlebowitsh, 1995:94).

As there would be abundant of objectives emerging, they are sifted through the philosophy of a school, that is, the normative priorities of a school and the available resources, and psychology of learning, the expected achievements to be attained by pupils at a given age. However, in contrast to a critique on nature of objectives in Tyler's rationale, he according to Hlebowitsh (1995:91) "did not opt to highly specific objectives, [...] but for broadly framed and highly generalizable ones." Tyler did not also just concerned about knowledge, skills, and habits, but he too constituted the importance of other general conducts which tend be less regarded or excluded in behaviorism: thinking, feeling, and acting.

The objectives then should be made into measurable learning outcomes. A mechanization of measurability, here, has then been made such as by Bloom (1956) with his taxonomy, consisting of three domains of learning: cognitive, affective and psychomotor. There is a list of operational verbs that can be used to arrange each objective to be measurable.

In defining the measurable objectives, curriculum makers should decide (1) what experiences that the pupils will be undergoing, such as with the help of the operational verbs, (2) the organization of the experiences in a period of schooling which consists of shorter divided periods of learning, and (3) how the achievement of learning will be measured. Here, curriculum makers should take into account the variety of experiences the pupils might undertake and the varying pupils' interests. The organization of the experiences is also based on their connection with any other learned disciplines.

Critics on Tyler's rationale, in relation to human agency, centers on the notion of the intention of constructing an objective curriculum. He was criticized as having been "overtly behavioristic and wedded to the old world curriculum schemes of John Franklin Bobbitt" (Hlebowitsh, 1995:89). More clearly, in the beginning of his article to counter the attack over Tyler's rationale, Hlebowitsh restated that it was criticized as,

"... little more than a malevolent construct of social control, an instrument of oppression and of education for the status quo, a managerial mechanism used to smite teacher creativity and to keep the school experience locked into procedural compulsions."

First, developing a curriculum within Tyler's rationale means predetermining the subject matters to be learned and the objectives to be achieved by the pupils. It is then

categorized by his critics as “sharply prescriptive and managerial” (Hlebowitsh, 1995:90). The subject matters are determined based on what are known which are then included into the normative philosophy of an education in use. What the pupils learn eventually are what are worthwhile in accordance with the adult society (Alexander, 2005). Comparable to traditional curriculum, the educational purposes which are translated into operational learning objectives are predetermined as they are based on what things are which becomes the way they should be.

Second, predetermining learning objectives potentially yields in practice in manipulating the educational environments, controlling educational experiences, and hence undermining pupils’ human agency. It is clear that Tyler suggested the curriculum makers to consider pupils’ interests and translate them into the educational experiences they will undertake. Yet, in the making process, they can be adjusted in a way that the interests of the society and the requirements of the subject matters dominate. Consequently, the interests of the pupils are consulted in developing the learning objectives more for the sake of appealing the pupils and not in order to engage their aspirations and concerns (Alexander, 2005:348).

Third, Tyler’s rationale was indicted as “offer little by way of a guide for curriculum making” (Kliebard, 1970; Hlebowitsh, 1995:90). It did not provide an adequate guideline for curriculum makers on what to do among the “competing social needs and rival educational philosophies” (Alexander, 2005:348). This situation then, Alexander continues, makes Tyler’s rationale can easily cause curriculum makers be entrapped in the assumption that “... learning should be defined primarily in terms of experiences designed to produced predetermined outcomes.” It means that Tyler’s requiring the consultation of the nature of pupils and the values of the society depends in the end on the philosophy or perspective adhered by the curriculum makers.

2.3.3 Radical/critical tradition

Radical or critical tradition pedagogy is a perspective that tends to contribute to the developments of existing educational theories, practices and researches through its ideological critics—stating that all educations are ideological. Based on Null’s two dimensions categorization, critical curriculum tradition leans on a main ideological ideal—that an education should be liberating pupils from the grips of hegemonic power—and its tendency to reject existing social institution.

It is founded on Marxism, which sees there is always a historical conflict in a social structure between social classes: between the-have and the-have-not, the dominating and the

dominated or the powerful and the powerless. Basically economic in nature, the persistent conflict is believed as influencing other aspects of the living structure, such as politics, religions, cultures, or education. So, the powerful holds hegemony over the powerless economically, politically, culturally, or educationally, and even oppresses.

Ideologically and socio-culturally, what exists in the society tends to be the representation of the dominant class. The dominance or hegemony is present in language, media, religion, knowledge, morality, or any other cultural products. With its power, the dominating ideology obscures the oppression, even to the degree that people prefer subjugation to liberation—a condition called as ‘false consciousness.’ Worthwhileness and worthlessness, rightness and wrongness, and even what is aesthetically worthwhile are determined by the regime of truth.

As a typical education system is seen as built upon the dominating ideology and is mainly for the sake of reproducing and strengthening the dominating power or preserving the status quo, the purpose of critical education is therefore to liberate the oppressed such as through conscientization—the construction of critical consciousness offered by Paulo Freire (1974/2005).

In curriculum analysis, it focuses on the implicit and null curricula which in practice look to be ignored in a way that the oppressing situation tend to be unquestioned and even accepted. Critical perspective therefore tries to uncover the dominating assumptions in educational concepts and practices and brings to light how the unjust power relationship is reproduced and even how it disempowers the disadvantaged classes (Apple, 2004). Teachers and pupils are empowered to see the oppression so that they can realize and challenge it culturally, socially, and politically. At the same time, as their ‘true consciousness’ emerges they can transform themselves and the society where are. A curriculum thus should be designed based on a countering-ideology, seeking to liberate people in a binary opposition scheme: liberating versus dominating ideology.

So, Michael Apple (1993) discussed deeply the ‘who’ dimension of a curriculum. Who makes a curriculum? Who will learn based on the curriculum? What for do the curriculum makers make the curriculum? In his radical (or critical) standpoint, Apple dialectically expressed the interests of the dominant power as the ‘who are behind a curriculum’. The pupils, ‘who’ learn based on a curriculum in oppressing educational practices, are to be subjugated in order to maintain a status quo—to ascertain what is as it is.

However, Apple and other radical thinkers emphasize the need to adhere the ideology of liberation as a way to escape from oppression. They assume sternly that an official

curriculum in a classed society tends to be for the sake of the powerful class. They thus are entrapped in diminishing the role of the pupils as another more important ‘who’ (Null, 2011:91). So, as some other curriculum thinkers, they tend to pay insufficient attention to the centrality of pupils as the subjects of learning, without whom an education, a curriculum, a school, or a learning activity would not exist.

Analytically, such ideological binary opposition reveals the problem in the critical education in relation to human agency. An ideology can be said as ‘moral’ as long as it positions human beings as the agents of themselves. In this case, a liberation ideology is to be believed as the truth instead of anything else by the ‘oppressed’ human beings, which means they have to subjugate their beliefs, interests, cultures or rationality under the ideology. In Alexander’s words (2005:356),

“[Following the logic of critical education/curriculum] ... the child does not make choices that give expression to her own strong values, either now or upon reaching maturity. Values are not chosen at all, but determined by ideology, culture and class. It is assumed, therefore, that the child will express the values of her culture or social class and embrace liberation as defined by others, whether or not she would choose such a form of liberty for herself.”

If it is put into practice, there will further questions for sure. How about one’s embracing of a religion, a belief or a spirituality if it is to be suspected as hegemonic or anti-liberation? How about one’s cultural tradition and millions of others’ if they are to be denied because they are not liberating?

2.3.4 Existentialist tradition

An adage that may voice this tradition is that “I teach children, not subjects” (Null, 2011:82) or what is described by Kohn (1992) that a teacher guides pupils in learning, not a lecturer tells pupils what they should know. Analytically, in its extreme possible form, existential tradition reject ideals imposed by others or any manipulated experiences; experiences are personal; knowledge is subjective; different time and place dimensions make things unique; and human learning cannot be uniformed. The tradition also critically reject social institutions or at least being critical on them, such as its criticism against the enforcement of an official curriculum, and suggest comparable subject-oriented ideas. It seems that the mainstreams are seen as subordinating individuals. Different from systematic and radical tradition, existentialists tend to celebrate diversities. This tradition can be said as has been based on aesthetical notions to significant extent, such as in the thought of Maxine Greene and Elliot Esner.

As previously discussed, a tendency based on existentialism is to define a curriculum as the active verb, *currere*, that it is a running process instead of a course to run. A curriculum is a life or personal journey (Schubert, 1986), a process of identity formation (Ropo, 2011), or a process of personal meaning making (Null, 2011:67). An education should be based on different characteristics of individuals, their desire and personal choices.

Generally, Null (2011:67) sees existentialists as differentiating between what is imposed hierarchically and the recognition of authority and dignity of human beings. Such as in the thought of Maxine Greene, acknowledging the uniqueness of individuals—upon which the authority and dignity rely—enables them to construct meanings in what they learn and do, as what is called as the experiences that factually shape themselves and their identity. Individuals are not unvarying, that any efforts to uniform them is existentially absurd. Individuals should ideally grow as what they are such as in the romanticism of Rousseau (1712-1778), while an education should be an effort to prevent the society ruins them. Human beings are not competitive and self-interested as what Hobbesian claims, yet, they are cooperative, civil, positive, and social (Kohn, 1992).

Paradigmatically, existentialist curriculum tradition differs diagrammatically from systematic tradition. The former relies on randomness, individuality, and personal freedom in its approach—self-directed curriculum—while the latter necessitates planning, structure, and efficiency or ‘well-planned’ curriculum (Null, 2011:67-71). In practice, such as in Reggio Emilia approach, pupils learn through projects; teachers closely pay attention to pupils’ individual developmental stages; pupils learn based on their recognized interests; teachers are the co-learners; and arts or other artistic products are symbolic and alternative languages to express ones’ thoughts or feelings. What is said as developmental stages here is not biological but substantial. And different from the tendency to manipulate learning environments in behavioristic sense, what is called ‘positive learning environment’ is that it is rich where the pupils have opportunities to sense different vistas.

What learners are to achieve, according to Greene, is to become fully human. Learning is related to reflecting on innermost desires, releasing imagination, psychological transformation, personal fulfilment, internal liberation, and materializes in becoming autonomous or self-sustaining actors and poetic living. In their learning, ‘... learners create individual curriculum in a creative way’ (Null, 2011:73) or what can be said a self-directed curriculum. Teachers are not to create pupils merely obeying what are there in the society, yet they are to facilitate them to challenge the status quo and construct their meaningful way of life.

It can be said that the philosophical underpinnings of Greene's concept is self-determination and self-expression with societal influences. Regarding the former, she believes that human beings are sufficiently powerful to choose and undergo the kind of life they wish. As to the latter, as she thought that individual choices are possible, there are horizons of significance that influence the choices, especially the ones originating from the environment where people live. In accordance to certain extent with Rousseau, Greene thought that internal liberation in educating children is related to the loss of human spontaneity or the human original sense of horizons. An education or learning is about such re-creation of the originality of human beings, that they return into what they are and they can release themselves from what have been corrupted by the society.

In the thoughts of Elliot Eisner, another curriculum thinker with an existentialist and aesthetical tendency, contemporary educational practice relies excessively on testing and scoring and academic skills such as in natural science, math, and language. Therefore, there should be a de-emphasis of such predisposition and the alternative proposed by Eisner is a curriculum with esthetic humanism (Alexander, 2005:352). Learners in this perspective are to be helped to make connection to what they learn and make sense to what they experience meaningfully, deeply and personally. In practice, such curriculum can be helped by fine arts, because it is a rich means for that purpose. There is a plausible need to learn dances, music, or theater.

Eisner's alternative is based on the differentiation between forms of representation. Traditional form of representation is through writing and speaking or in form of cognitive and intellectual modes. It is actually insufficient. What should be there in education are multiple forms of representation which enable multiple mode of experiences. Here, five senses of human beings are used. In addition, this way, human emotions in their lives are acknowledged, which in turn enrich what are previously merely cognitive and academic. With richer forms of representation, learners can learn more varyingly and share or make public what are traditionally just privately created, such as their artistic products. As in Reggio Emilia's system, arts become another form of symbolic language, through which learners transform, express, and identify themselves.

In today's educational discourse, the proposal for alternative modes of representation can also be seen in Gardner's multiple intelligence concept (Gardner, 2011). He proposes that beside mathematical and linguistic intelligences—which have been commonly recognized—there are others, such as naturalistic, kinesthetic, musical, spatial, intrapersonal, and interpersonal intelligences. All of these are forms and modes of representation of what human

beings can make public and therefore are with equal values with mathematical and linguistic ones.

To sum up, although there are some other thinkers in the existentialist tradition who are not discussed here, basically what is worth learning and therefore is what can be called as the curriculum in the eyes of the existentialists is what individual pupils are born with. Teachers are to help them to recognize those potentials and nurture them to develop. Therefore, learners are at the center of teaching and learning activities in a real sense, that their being is not just as to be consulted in a predetermined framework, such as in the systematic tradition.

2.3.5 Deliberative tradition

Deliberative tradition is claimed as an alternative to the other four traditions (Null, 2011) with an emphasis on the deliberation process in curriculum making. The five commonplaces in Schwab's theorization—teachers, learners, subject matters, context, and curriculum specialist—should be meaningfully involved. Accordingly, the other four traditions are seen as contributing to a deliberative curriculum making as to their elucidation of the specific fragments of a curriculum that they highlight (p. 150).

Curriculum making is a moral, practical, and social institution and practice. It is as a curriculum is a public good, of which all members of a society can contribute. Therefore, what is needed is a curriculum deliberation, a process in which not only the knowledge experts or governmental representatives are present, but also the voices of the teachers, pupils, and the society. A curriculum is thus a product of a sharing process, a continuous conversation where each side express what they think and see. In a curriculum, ideally, can be seen those colorful voices which are then organized, if necessary, by curriculum specialists.

In contrast to systematic and pragmatic traditions, in which curricula becomes proceduralized materials to be used by practitioners, deliberative tradition purports that practitioners should be “the deliberative agents who make value-laden judgement” Null, 2011: 152). It is then to certain extent to answer the mechanistic tendency in the modern world, which lean on procedural and theoretic knowledge and thus mechanize most of the affairs and by no exception is included human education. Curriculum problems should not merely be seen as managerialism or political affairs, yet, to greater extent, it should be the problems of the practitioners, who encounter them in a daily basis.

According to Reid (cited in Null, 2011:152), as curriculum problems are not procedural, it needs interactive consideration of mean and ends which therefore assumes uncertainty. There

are no exhaustive answers: temporary specific answers for specific problems. It is different from the tendency in systematic and pragmatic traditions which position curriculum problems as procedural and try to solve them by imagining a kind of panacea in form of standardized formula and techniques and assume with it the presence of certainty. So, in deliberative tradition, a curriculum is always "...within an imperfect state of affairs" (Null, 2011:158).

Pupils, in deliberative traditions, are active agents living amidst competing moral, ideological and socio-cultural influences. Reid asserts that a curriculum then is to challenge pupils "... to perfect themselves as social, political, moral, or intellectual agents" (cited in Null, 2011:155). It is an antithesis to the tendency in the modern world that the ideals in education mount into the disconnection of pupils from their socio-cultural traditions which actually are the sources of their moral and social horizons. It is as modern education, as represented dominantly by the systematic and pragmatic traditions, tends to envision pupils to merely become experts in their disciplines and that they are educated to control and manipulate the world. Different from this instrumental aim, deliberative tradition envisages pupils with a capacity to translate academic disciplines into practical actions within their socio-cultural contexts. In short, there should be a capacity to marry theoretical knowledge and practical actions.

While the issue of pupils' autonomy tends to be sidelined in systematic tradition, excessively emphasized by existentialists, pragmatically consulted in pragmatic tradition, and to be attained through liberation in critical tradition, it becomes the thing that must be constructed in the deliberative tradition. So, different from the loose attachment to the socio-cultural context in existentialist tradition, pupils' autonomy are recognized and nurtured through deliberative education with the aim of public good. In other word, pupils' learning is a means to make them learn what is worthwhile for both their personal and societal sakes and based on the mindfulness they act meaningfully and contextually. Null sums up that they have the capacity to materialize "... the unity of thought and action, the perfection of one's character, the practice of artful inquiry, an ability to serve the public interest, and a desire to foster happiness as an individual and citizen" (2011:156).

Another deliberative curriculum thinker, Ian Westbury, starts with an idea of 'general education' as the "... minimum of education which people must have if they are to live effectively both within themselves and in society" (cited in Null, 2011:159). In a curriculum, he suggests, ideally there should be both liberal and practical elements. A core curriculum, thus, is agreed as the commonalities in a community, of which pupils share, learn, and deliberate within their respective context. Different from systematic tradition, pupils are not in

the position of passively receiving what is imposed by teachers or curriculum makers, yet they actively converse in their learning together with their teachers and other people surrounding them and acquire and even produce new understanding of what they learn and what the society needs.

Westbury furthermore discusses the German tradition of *Didaktik* and *Bildung* (Westbury et al., 2000). *Didaktik* (or didactics) is a German way to address the issue of curriculum with an emphasis on the reflective practice in a context-driven curriculum (Vasquez-Levy, 2002:117). *Didaktik* means teaching as an art, where teachers are not regarded as technicians who implement what others design for them to teach with. There are certainly *Lehrplan*, a plan for teaching and learning. It contains specific contents of subject-matters, which are authoritatively selected from cultural or other traditions. Yet, as teachers have professional autonomy or freedom—that they are not procedurally and systematically controlled—they are entrusted to work by themselves and are regulated by their professional agency to translate those contents into cultural and educative vigor in their classes.

In contrast, a curriculum in American sense emphasizes organization and system which yields state-mandated curriculum which actually becomes a curriculum as teaching manuals (Null, 2011: 161; Vasquez-Levy, 2002:117). An official curriculum, in this sense, tends to be a template that is to be applied as well as prescribed methods. The tendency becomes to guide, direct, and control what are in the school levels, school systems, and classroom works and activities. Teachers, here, become the employees who are required to implement the prescriptive curricula, such as what accountants do in applying an accounting system in a business. Curriculum making, different from the German *Didaktik* that takes it as an art of teaching, become a science with its theoretical rigidities and consequences.

German *Didaktik*, according to Westbury, leans on the significance of human beings as the subjects of learning in education in *Bildung* process. This concept means not only the formation process of human beings but also the ideal human beings that the process of an education should fruitfully facilitate to materialize (Saari et.al, 2013). Different from the emphasis on the acquisition of objectified knowledge or skills—or the more instrumental positioning of knowledge—in Anglo-American tradition, subjectivist tendency in *Bildung* signifies that education should be able to bear outputs with necessary capacities for human beings as they live in a socio-cultural context. Human beings are capable subjects that through dialectical processes they assimilate into and accommodate what are around them, yet at the same time are capable to act on behalf of themselves and transform the socio-cultural setting

where they are. Pupils, in *Bildung-Didaktik*, tradition, are to be “... self-directed moral agents who contribute to the public good” (Null, 2011:163).

After all, as a summary—and to certain extent it is actually a conclusion—the author proposes the following comparison table, in which how pupils are positioned analytically in each tradition is described accordingly. The agentic positioning of pupils in a curriculum is mostly problematic in systematic tradition and is mostly highlighted in existentialist tradition.

TABLE 2.7 Curriculum Traditions (Null, 2011)

Systematic	Pragmatic	Existentialist	Radical	Deliberative
A curriculum is produced in a systematic mechanization which yields objective-prescriptive ideals and applied through managerialism.	A curriculum is adjusted based on the factual workability of ideas in a given time and place (context)—workable skills, subjects, and experiences.	A curriculum should be self-directed, based on the needs and interests of the pupils—their personal desire and choice.	A curriculum should be based on the need of liberating people from false consciousness, hegemony, or oppression.	A curriculum is constructed deliberately in a social process where moral, practical and social aspects are considered.
Pupils tend to be in the position of passive recipients. What worth learning are prescribed/predetermined.	Pupils’ experiences are important as informed by developmental psychology in a given context.	Pupils’ self-realization is everything. There is no objectivity as in systematic tradition. There is only subjectivity.	Pupils are to be liberated through learning from unjust ideology and power relation—till they can see it.	Pupils are both personal and social beings. An education is to help them to be the agents in both sphere of life.

2.4. A study on curriculum and human agency

A specific theoretical or philosophical review research has been conducted by Alexander (2005), entitled ‘Human Agency and the Curriculum’. His focus is the inevitability of the inclusion the agentic concepts into a curriculum if it is to be regarded as ‘a substantive conception of the good’. In an ethical perspective, he asserts that an education or learning is meaningful if only it assumes the recognition of learners’ human agency. Alexander constructs a framework with which he portrays four seminal curriculum perspectives: Tyler’s rationale model, Schwab’s structure of disciplines, Eisner’s esthetic humanism, and critical pedagogy and radical curriculum. The framework consists of conditions (and capacities that define human agency), namely freedom, moral intelligence, and fallibility. The concepts themselves are comparable to Charles Taylor’s concept of self-determination, self-expression and strong-evaluation (Taylor, 1985a; 1985b).

TABLE 2.8 Conditions and capacities of human agency

Possessing of freedom (capacity and right for self-determination)	A curriculum should provide sufficient freedom for children to develop. It is required for their maximal development according to human development theories (Piaget, Vygotsky, etc.)
Capacity to conduct moral judgment (capacity for self-expression)	A curriculum should provide constructive learning environment where scientific minds of the pupils develop within their thick traditions. Learning is then a process of acquiring capacity to conduct moral judgment on what they see, think or do based on the pupils' critical understanding of their tradition as well as their capacity to identify and apply thin tradition in their encounters within larger or diverse communities.
Capacity to conduct self-evaluation (potentiality of fallibility)	A curriculum constructively facilitates pupils within their socio-cultural to develop their consciousness of their fallibility and enable them to conduct self-evaluation.

(Adapted from Alexander, 2005)

Alexander starts by defining an education; that it is not only about acquisition of certain knowledge and skills, but more it is about desirability, worthwhileness, meaningfulness and what it means to live a good life. Following Plato [or Socrates], education essentially means as the 'initiation into communities in pursuit of worthwhile knowledge'. So, worthwhileness is defined in a socio-cultural context where one lives. A curriculum is meaningful if the pupils are positioned as the agents of [what they learn] and of their beliefs, desires, and actions.

Alexander follows Kliebard (1975) in his critique on Tyler's rationale. *First*, it starts from Tyler's proposition that a curriculum leans on predetermined subject-matters which are determined by sieving them through school philosophy, of which pupils will learn and are assessed. This proposition then mainly assumes that "... the way things are is the way they ought to be" (Alexander, 2005: 347). Thus, in the lens of human agency perspective, the Tyler's tendency to entirely leave the matter of determining what worth learning to curriculum makers opens the possibility of sidelining pupils' freedom or self-determination. *Second*, Klibard and Alexander's critique is related to the manipulation of learning environments in order to make pupils learn and experience as what has been designed in a curriculum. The manipulation therefore will influence the outcomes of learning, or more precisely, learning is actually more as an engineering process through which pupils are to be shaped or molded according to what the society wishes. Again, it signifies the denial of student's self-determination. Certainly, it is undeniable that Tyler requires the consultation of the needs and interests of the pupils. Yet, according to Alexander, it is merely "... for the purpose of packaging predetermined social

objectives to make them appealing to pupils, rather than to actively engage their genuine aspirations and concerns” (Alexander, 2005:349)

Alexander’s critique on Schwab centers on the idea of cognitive relativism in terms of normative discourse in his thought of curriculum deliberation. There is an ambiguity in its conceptual and ethical framework onto which curriculum deliberation should be attached. Moral tradition is positioned as a structure of knowledge. What is worth learning becomes dependent on what scientific inquiry determines. Pupils are to be in a sea of relativity without a clear moral attachment. In terms of the conditions of human agency, horizons of significance, on which moral judgement is made, loses its significance. What they learn or do can be having no preferences to the context where they live, a situation of existentially or socio-culturally meaningless.

Regarding Eisner’s esthetic humanism which centers on his notion of multiple forms of representation in learning, Alexander asks “If every form of representation is as suitable for inclusion in the curriculum as any other, how are we to distinguish between those that are more or less worthwhile?” (Alexander, 2005: 354). He concludes that “Eisner’s esthetic approach to self-expression appears to rely on too ‘weak’ or ‘thin’ or ‘merely’ personal account of the values needed to make curriculum decisions and assess classroom experience” (p. 354). For a meaningful self-evaluation, there must be “an appreciation for a standard of excellence [which] ... to have meaning they must appeal to strong values that transcend self and society” (p. 354).

TABLE 2.9 Alexander’s critiques of major curriculum perspectives

<i>Perspective/Aspects</i>	<i>Freedom/ Self-determination</i>	<i>Moral Intelligence/ Self- expression</i>	<i>Fallibility/ Self-Evaluation</i>
<i>Tyler’s rationale</i>	Ambivalent	Recognized	Recognized
<i>Schwab’s Academic structuralism</i>	Recognized	Ambiguous	Recognized
<i>Eisner’ Esthetic humanism</i>	Recognized	Recognized	Weak
<i>Radical/critical</i>	Ideological	Ideological	Ideological

Critical curriculum thinkers that emphasize the need to adhere the ideology of liberation, on the word of Alexander (2005), becomes the source of the problem. Such belief frames a situation that very potentially diminishes the role of the teachers and pupils as the important agents in teaching and learning (Null, 2011:91). A moral ideology, according to Alexander can be ‘moral’ as long as it positions human beings as the agents of themselves. In this case, a liberation ideology is to be believed as the truth instead of anything else by the

‘oppressed’ human beings, which means they have to subjugate their beliefs, interests, cultures or rationality under the ideology. In Alexander’s words (2005:356),

“[Following the logic of critical education/curriculum] ... the child does not make choices that give expression to her own strong values, either now or upon reaching maturity. Values are not chosen at all, but determined by ideology, culture and class. It is assumed, therefore, that the child will express the values of her culture or social class and embrace liberation as defined by others, whether or not she would choose such a form of liberty for herself.”

2.5 Conclusion

Based on the above discussion on curriculum traditions, the author proposes the following conclusion which will also be one of the frameworks in analyzing the curriculum. The idea is that learning is assumed to be meaningful when pupils are trusted, where they have the capacity for self-determination, self-expression, and self-evaluation (Alexander, 2005). It also functions as a step to move further as Alexander (2005:348) asserts in his critic on Tyler’s rationale in its relation to the positioning of pupils in curriculum,

“It would appear that interest [of the pupils] is to be consulted in Tyler’s curriculum primarily for the purpose of packaging predetermined social objectives to make them appealing to pupils, rather than to actively engage their genuine aspirations and concerns.”

The framework shows that on one extreme, a curriculum is seen as emphasizing what pupils learn where they tend to be positioned as passive recipients of predetermined worthwhileness, of which we can say here as ‘objective curriculum’. On the other extreme, pupils are seen as the subjects of learning, the agents of what they do and learn, centering on the idea that the pupils endeavor to build themselves, which can be said as ‘subjective curriculum’. When the tendency of a curriculum is toward objectivity, in which pupils are to be passive recipients in learning, it basically endorses *receptive-reproductive* activities in learning. Conversely, if the tendency is toward subjectivity, in which pupils are to be active agents of their learning, a curriculum is very possibly endorsing *reflective-reproductive* activities in their learning.

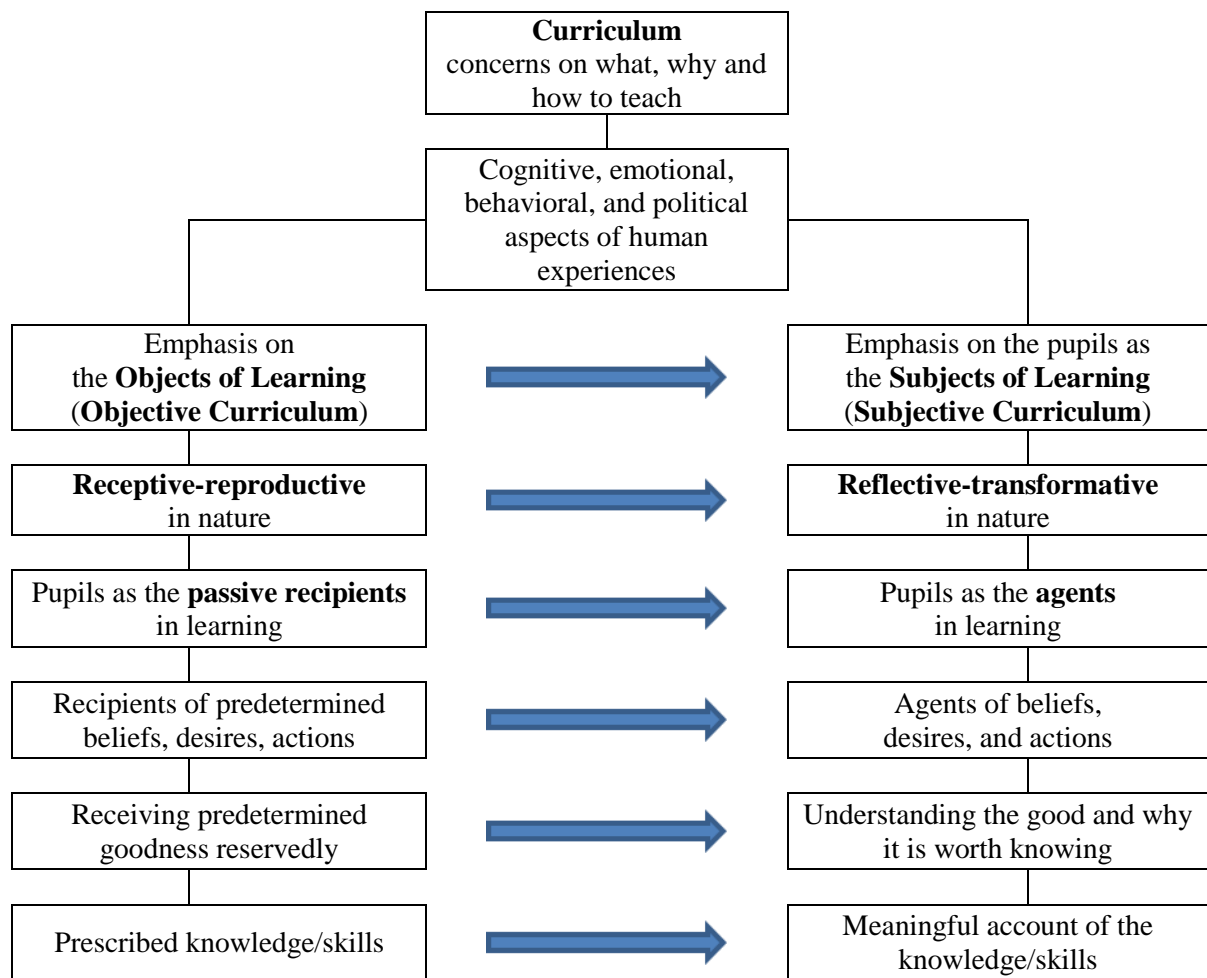


FIGURE 2.2 Two main tendencies of curriculum making and contents

3 HUMAN AGENCY: A FRAMEWORK

“... education in open societies requires a ‘pedagogy of difference’ according to which learning to respect the distinctiveness of others requires acquiring an appreciation for one’s own uniqueness as a member of such a community (Alexander, 2005b: 1)”

3.1. Overview

When I was a primary and secondary student, there were mixed psychological situations I was in. There were times I enjoyed learning or doing activities which many of them can still be recalled, while there were also situations when I was confused, feeling imprisoned, and rebellious. The joy in learning which yielded understanding and capacity to act generally was whenever my curiosity emerged. I could stay a night long, for instance, when I was trying to repair my old radio transistor and tape recorder with my limited knowledge, skill, and tools.

As long as I remember, I was not really an obedient student in our Indonesian cultural sense, which being a ‘yes-man’ is seen as clever. I can say that most of my intense learning processes were individually and were on the subjects that I was interested much. English, which I had not understood until the third year of secondary school, despite being taught several hours a week in lower secondary, was a subject I learned mostly individually. Certainly, there were interesting English classes for sure that made me open my mind, where I was moved by the way it was facilitated by the teacher. Yet, I can say, I am a rebellious learner tending to learn mostly individually.

However, when I became a teacher, I tended to favor, as did my colleagues, obedient “yes-man” pupils in my classes and undervalued the ‘rebellious’ or ‘different’ pupils. There were times, for sure, I realized that the ‘rebellious’ pupils are creative, smart, and even I occasionally thought that they are more humane than the ones with obedient or pious look. It was after many years later that I realized that teaching and learning were not merely about making pupils listen to me or follow my orders. Teaching was also about listening to my pupils and making them actualize what they wished and were capable to do distinctively.

The tension between obedience and disobedience or compliance and noncompliance is actually a part of the discourse on human agency. So, why should we think that being obedient is always good, while being disobedient is always bad? How if disobedience or noncompliance emerges as a means signifying the need for a change for a better situation?

Furthermore, a social setting has its own rules which are assumed as the things that should be preserved, while new generations are born in different times and amidst different world features. There are noticed and unnoticed differences if the past, the present and the future are to be compared. So?

For those who believe in the existence of human agency, education is actually not about programming pupils to be what or whom of being other themselves. What an education can do is to facilitate them to be self-reliant, dependable instead of dependent, and self-regulated learners. Subject matters and their learning experiences are merely tools for those purposes. What they actually need are recognition, conditions, and capacities for self-determination, self-expression, and self-evaluation—by which they become the agents of their learning and actions instead of merely being the actors of predetermined scenarios.

This chapter aims at understanding human agency in different perspectives before they are extracted into a theoretical framework for a curriculum analysis. It is begun with an effort to frame what human agency is, based on several perspectives. Following the framing, the author discusses the situation of human agency in more educational context which consists of two levels of discourse, namely the recognition of human agency in the context of developmental psychology and its emergence in human learning. In the end of the chapter, the author formulates a theoretical framework and a descriptor with which the data of the researched are analyzed.

3.2 Human Agency Perspectives

Generally, human agency is seen as a concept related to human beings' willingness to act, the presence of their initiatives, or their endeavors to change the situation of their lives or the social structure where they live or work. The discourse on human agency roots in the debates in social sciences, such as in sociology, anthropology, education, psychology, or gender research, whether human beings are merely socio-culturally constructed in terms of their identities, choices, actions, activities, professions or physical existences, or conversely, they own such an independence, potential, or capacity to determine who and what they are.

If human beings' existential freedom is recognized, what do the socio-cultural aspects surrounding them mean to them? To what extent are they actually free and therefore are able to shape their own beings and lives? What do the past, the present, and the future mean for human beings in terms of the way they live their lives? What do nurture and education mean, a means for better self-construction, or contrarily, an indoctrination instrument through which people are conditioned and shaped according to the ideals or caprices in the society? In spite of being inexhaustive, the following discussion will try to discuss these questions, in order to obtain a picture on what human agency is and how the importance of its existence in education can be seen.

For a beginning, in education, it can be said that human agency is mainly related to how learners are able to actively construct their knowledge and their use of metacognitive and reflective capacities in learning processes in which is embedded the ability to perform self-control and self-management or self-regulation (Etelapelto et al, 2013:46). Human agency is also related to creativity, well-being, happiness, autonomy, self-fulfillment, change, and even resistance in certain situations (Rainio, 2008). Too, human agency has been proved as manifesting in education settings in different forms (Rainio, 2007) and even the sense of agency, "the feeling of being the author of one's actions" (Hilppo et al, 2016:1), can be seen as early as preschool time.

Furthermore, human agency is referred as the willingness or capacity of individuals to engage in independent or autonomous actions (Le Grand, 2003:2); to impact or transform an activity (Rainio & Hofmann, 2007:310; Haapasaari, Engeström & Kerosuo, 2016:233; Etelapelto, 2013); to act because of their possessing of self-efficacy (Bandura, 1999); and to act as they have capacities for self-determination, self-expression and self-evaluation (Alexander, 2005; Taylor, 1985a & 1985b). Here, thus, human beings are seen as having potentials, both existentially and socio-culturally, to act and transform on behalf of their cognition, consciousness, and altruism—of which is referred as human agency.

Hitlin and Elder et al (2013) identified four commonplaces of human agency discourse, namely social science, post-structural discussion, socio-cultural learning research, and identity and life-course. Based on the temporality and individual-social dimensions, they then proposed what is called as subject-centered socio-cultural perspective, in which individuals are seen as "being embedded in and imbued by their socio-cultural contexts, however they are not seen as passive carriers of their contextual conditions, but rather as capable of transforming these conditions" (p. 47).

3.2.1 Human agency in social sciences

Discussions on human agency, sociologically, is related to social and economic structures, their influences on human activity, and the degree of individual agency within the structures (Hitlin & Elder, 2007a). On one end of the continuum, human agency is seen as shaped and constrained by those structures, while on the other end, conversely, human agency is seen as actively shape the social structures. The structures themselves can be social classes, gender, race, working fields, gender, cultures, or economy.

According to Giddens, human actions are agentic with the presence of intentionality as the opposite of merely responsive reactions (Giddens, 1986). An agency therefore is referred to the capacity to conduct actions with the presence of human consciousness and is differentiated from unintentional actions, such as spontaneous or habitual actions. What is meant as an intentional action is that an actor performs the act intentionally and knows or believes that with that action he will get certain result. In addition to intentionality, an agentic action requires the actor's capability of doing something as well as the power to produce or intervene. An agentic action is distinguished from unintentional consequences or the 'domino effects'. As an agentic action is a conscious action, it is therefore related to the ability to choose whether to perform it or not. There is then a possibility of "acting differently" (Giddens, 1984).

Critiques on Giddens' concept of human agency are related to its narrowness as it is defined as merely the capacity to conduct rational action, its lack of separation between individual and social aspects of agency, and the insufficiency of his explication of temporality dimension. Regarding the latter critique, it can be compared, for example, with the definition of agency proposed by Emirbayer and Mische as,

a temporally embedded process of social engagement [by actors], informed by the past (in its "iterational" or habitual aspect) but also oriented toward the future (as a "projective" capacity to imagine alternative possibilities) and toward the present (as a "practical-evaluative" capacity to contextualize past habits and future projects within the contingencies of the moment) (1998:962)."

TABLE 3.1 Archer's orders of reality and corresponding forms of knowledge

Orders of Reality	Forms of knowledge
social	discursive
practical	practical
natural	embodied

(Source: Archer, 2004:162; Etelapelto et al, 2013:50)

Being critical of Giddens' social-reconstructionist conception of agency, Archer comes with the realist social theory, in which she proposes a three-level human relationship theory with the world and each is with corresponding knowledge' (2004:162). The theory premises that human beings are attached to the world not only in discursive level, but also practically and socially. Correspondingly, there are three different forms of knowledge: embodied, practical, and discursive.

In addition to Giddens' social reality with its discursive form of knowledge, Archer's practical reality concept, emphasizes the primacy of praxis, a Marxist concept 'of practical activities and its role in shaping the material world' (Etelapelto et al, 2013:50), where human capacities and competences play pivotal roles. As to the natural reality, human beings have embodied potentials which are critical for their well-being as well as for the construction of their individual selves and identities.

Furthermore, Archer makes clear the analytical separation between individual and social aspects of agency. Partially criticizing Giddens, she comes with three types of conflations: upwards, downwards, and central (Archer, 1996). She argues that with those conflations, it is difficult to recognize the fundamentals of human agency and what powers individuals have.

TABLE 3.2 Archer's conflation theory on agency

<i>Upwards conflation</i>	Overemphasis on the predominance of social structure (society)
<i>Downwards conflation</i>	Overemphasis on the primacy of individuals
<i>Central conflation</i>	Overemphasis on the prevalence of actions

(Source: Archer, 1996)

The problem with downwards conflation is the reduction of individuals that they are no more than the products of the society that discursively shape them, that they are positioned as having no real individual agency. Contrarily, with upwards conflation, the role played by society or social structures are reduced into individual primacy, which then blurs the socio-cultural influences on the development or emergence of human agency (Archer, 2004). As to Giddens' conception of human agency, what occurs is a central conflation, that agency is seen more as actual actions, reducing individual and societal powers that affect the emergence of agency. In short, Archer proposes that both individual and social structure contribute to the shaping of human agency and are in need of particular analysis. There is then a mutual interplay between the two as well as the salient of temporality aspect.

Another important concept in Archer's theory of agency is the discussion on the concept of identity (2004). Following her typology of reality orders and their corresponding knowledge, Archer distinguishes between a social identity that is discursively produced—or a self-concept emerging in a social setting—and the “embodied sense of self” or an identity with which one identifies himself throughout his life. Both identities, thus, dialectically form themselves in social reality with its discursive relation to the world as well as praxis that is non-discursively influencing them.

Archer's conception of identity is therefore a critique against Mead's conception of socially deterministic identity (Etelapelto, 2013). Archer even more individualistically deliberates that one's social identity acts more as an element of his personal identity, which is emerging dialectically as one encounters with his surroundings. However, Archer disagrees with Cartesian subjectivism which overemphasizes individualism, of which an individual tends to be split from their societal setting. Personal identity, conversely, is seen as emerging from one's internal dialogs and emotional elaboration amidst the different orders of reality. She highlights and discriminates the cognitive and emotional aspects of what worth doing between the seen actualities (the social) and potentialities (the individual). His agency thus moves and makes an individual become an active and reflective agent, so that his identity is not solely determined by his society.

To significant extent, Archer's conception of agency resembles Giddens', that one's agentic actions are intentionally and purposively directed, in which he autonomously exercises what is worth of doing.

3.2.2 Post-structural feminist concept on agency

Post-structuralism concerns with understanding reality through critically analyzing how language functions, while feminist post-structuralism investigates the creation of power relations, such as binaries, hierarchies, categories, and classifications which reveal the disadvantaged positions of genders. Two popular methods in post-structuralism are Derrida's deconstruction and Foucault's archaeology. Deconstruction method is used to uncover and reveal the rhetorical structure of language, what makes it that way, and what consequences it causes in the world. In educational context, post-structuralism is used to unearth the mechanism of how language operates at any levels of educational discourses and practices, how it shapes discursive practices, the positioning of subjects, and subjectivities. Post-structuralists believe that discourses are related to the existing knowledge and how it is reproduced as well as the

power relations that shape social institutions, systems of thought and human lives. A discourse can determine whether a group of people are subjects of themselves or otherwise they become mere objects

Etelapelto et al (2013) identify two main streams related to the concept of agency in post-structuralism, depending on human beings are positioned vis-à-vis social structures. Strong post-structuralism sees human agency as merely discursive and social. On the other hand, intermediate post-structuralism sees human agency as more individual, that following Archer's typology, it is a phenomenon that has salient attachment to practical and embodied relations of human beings and their world.

Human beings are seen as discursive and collective, a perspective that is based mainly on the extreme view of Derrida, in which texts are everything. Human beings as the subjects are fictional as they are fused in the making process of the texts and are represented by metaphors, images, storylines, language grammar, and other features of language. A metaphor for the sense is that a self can be a noun, in which more humanistic and has essential position, or it can be a verb, in which the self is fused in an incessant process. Another metaphor, a self is a performance, in which a subject does not exist independently but is formed in each act of the performance.

Therefore, human agency in strong post-structuralism is seen as discursive, that a subject does not act freely. A subject is believed as produced and reproduced through subjecting and subjugating and forced into certain positions as it is determined by the hegemonic discourse. Human agency is seen as a social and collective phenomenon. For individual agency to emerge, there must be a critical deconstruction, in which the opportunity to rewrite the discourse to certain extent is open or the constitutive power that sustains the hegemonic is uncovered. As in the structural social theories, post-structural comes with a kind of determinism. While structuralists see the subjugating social structures, post-structuralists see the subjugating discourses.

Because of its overemphasis on the discursiveness, that subjects and thus human agency are merely discursive, human beings are then seen as almost totally powerless and are unable to impact a significant change. Yet, is that the reality? The main critique on strong post-structuralism is that its overemphasis on the discursive and therefore the social order of reality, as in Archer's typology, makes it abandon the other two orders, namely the practical and natural reality. Strong post-structuralism ends in political nihilism and fatalism.

In educational context, the contribution of strong post-structuralism is that it provides awareness on the availability of hegemonic discourses, hidden power relations, and unequal

positioning of subjects in social structures. More practically, it, for instance, inspires the emergence of the consciousness that selfhood is necessary in conceptualizing individual and collective agency as well as how discourses affect agency.

While human agency and selfhood seem to be impossible in the eyes of strong post-structuralism, there is an alternative called as intermediate post-structuralism. Mainly as a critique against the overemphasis of the discursive and the social aspects of reality, it comes with the idea that human agency is related to “the interconnections between cultural and economic forces, identity formations and social structures” (McNay, 2004:177). Furthermore, human agency is defined according to Taylor’s concept (1985) that it refers to “... the individual’s capacity for self-reflection and self-evaluation and is thus related to subjects’ experience of the world ... and cannot be simply understood as a property of unstable discursive structures” (McNay, 2004:178-179). With that definition, McNay places human beings as the subjects with social and cultural relations and avoided attributing agency with any representations that they merely become individual actors in a plotted performance.

Beside it emphasizes the importance of individual’s practical (material) and natural orders of reality in determining human agency, in addition to the social-discursive attachment, it also introduces the significance of individual’s situational actions and the individual’s capacity to act and for self-reflection and self-evaluation (Etelapelto, 2013:54).

3.2.3 Human agency in socio-cultural approaches

As in the sociological and poststructuralist traditions, researches on human agency in socio-cultural approaches moves at two levels, the social and individual. As stated by Etelapelto et al (2013), discussions on agency at individual and subjective level is a newer phenomenon compared to the collective one. It has initially taken place in relation to individual and collaborative creativity.

The approaches are said as socio-cultural as they are grounded on the assumption that socio-cultural contexts are important in human learning and activities, and therefore social transformations. Based on Marxism, human activities involve subjects, objects, and tools. Later, more in form of socio-cultural or socio-historical psychology, the approaches are attributed to Vygotsky, who mainly proposed that language is the most important tool for human thinking (Vygotsky, 1978). There are then several Vygotskian socio-cultural theories, such as in developmental psychology, situated action and learning, activity theory, and cultural-historical activity theory. These theories are related to human action and learning and their relations to socio-cultural aspects of reality.

Generally, on one end of the continuum, there are socio-cultural theorists with a strong social process tendency. They believe that social processes—materializing in social interaction process—are the real representations of social reality. Their focus of analysis then is on the situated social practice or “the short-term processes of interaction” (Etelapelto, 2013:54). So, there are theorists who assume that socio-cultural context is inseparable from individual actions (Sawyer, 2012:59). This strong tendency, similar with the structuralists and strong poststructuralists, comes with the notion that social interaction and participation is merely the way the reproduction of socio-cultural practices occur. They then deemphasize the importance of analyzing the individual aspect of human agency.

On the other end, there is a tendency to focus on the individual development of human beings based on Vygotsky’s socio-cultural legacy which focuses on language, human cognition, higher mental functions, psychological development and the influences of cultural differences (Vygotsky, 1978). The proponents of this school further study and reveal socio-cultural aspects of human learning, especially the role played by language and other mediating tools. More optimistic in relation to human agency, the theorists see the development of individuals depend to greater extent to mediational tools, among which language contributes most significantly. Language mediates not only with its symbols which represent ideas or concrete things, but also it functions as the tool for thinking.

So, in Vygotsky’s socio-cultural theory, people think according to the logic of the language they use and the culture they live in (Miller, 2011: 165-220; Oakley, 2004: 37-54). Rationality, for instance, as a factor behind one’s action, develops as the result of the dialectic between oneself and his surroundings. Yet, he is not without independence or self-autonomy. His cognitive, moral, emotional, and physical growth enables him to acquire agency, the capacity to act on behalf of herself. And different from what is understood among the structuralists, where individuals are shaped or should be shaped in accordance with what their structure or milieu dictates, individuals in a socio-cultural dialectic are assumed as having potentials to influence or shape the social structure where they are. The growth of one’s knowledge in a learning environment, for instance, actually contributes to certain extent to the change in the environment.

Seeing the close interdependence between the social and the individual regarding human agency, there is an emphasis on the importance of individuals’ autonomy in relation to their beliefs and actions (Etelapelto et al, 2013). Human actions may depend on social factors while at the same time they manifest because of human personal histories, their subjectivity, and their intentionality. Unfortunately, on the word of Billet, recent studies on human learning

are overemphasizing the role of situational aspects and pay less attention to human preceding experiences. In fact, Billett found in his research that human distinctive cognitive experiences play a pivotal role in their efforts to understand and act accordingly in their socio-cultural setting (Billett, 2006:6-7). Here, human individual agency—in which there are intentionality, subjectivity, and identity—is critical so that human learning and in turn cultural transformation make sense. Billett then compares the rejection of human agency as the rejection of human consciousness by behaviorism.

In his effort to relate the individual and the social, Billett proposes relational interdependence theory (Billett, 2006:13). In the theory, human agency is salient when one decides whether to engage in a situation and how far he will involve with. In turn, his engagement will determine what he learns or what change that impacts both himself and the social setting he is in. At the same time, human beings learn differently and different things with their different subjectivities and identities. Therefore, on the word of Billett, human beings have the capacity to develop, change, and transform their cultural practices (p. 141).

Relationally, on the other hand, human agency functions within and through social structures. However, human agency is not subjugated by the social structures. Individuals are seen as socially related, which is made possible by their subjectivities and experiences. These relations then enable actions that are initiated by their individual agency, including the actions to transform the society which occurs relationally within a social setting, where interdependency is tangible (Billett, 2006:145).

In neo-behaviorism, Bandura comes with social-cognitive theory (1989) which was previously called as social learning theory (Bandura, 1977). Psychologically, and in a mechanical sense, Bandura conveyed how human agency can emerge and a course of actions is taken by an individual. In social learning or social-cognitive theory, personal or self-efficacy is seen as the foundation of human agency (Bandura, 1977; 1982; 1989; 1999a). Self-efficacy itself is the perception people have regarding their capacity to act, whether it is to deal with the environment where they live or to exercise the influence they may make onto their life. Furthermore, Bandura himself defines self-efficacy as “the conviction that one can successfully execute the behavior required to produce the outcomes” (Bandura, 1977:79) or “... to produce and to regulate events in their lives” (Bandura, 1982: 122). The courses of action might be a behavior, thought or emotion. Self-efficacy is also related to how people attribute their successes or failures and tend to side on the positive aspects of life and make salient the possibilities of success (Miller, 2011).

One's perception of self-efficacy is constructed through: (1) successes or failures from previous similar attempts; (2) vicarious experience—that is observing others, succeed or fail, on similar tasks—they may perceive themselves as similar to a model or/and coping strategies by observing others; (3) effects of verbal persuasion, being motivated or convinced as having capacity to succeed; and (4) because of one's physical and emotional states, such as arousal, anxiety, fatigue, or pain (Bandura, 1977; 1982; Miller, 2011).

Human agency in Bandura's theory, which is actually what he calls as self-efficacy (Bandura, 1999b:214) and/or self-regulatory or self-regulatory efficacy (1982: 129), is thus related to the perception a human being as the agent his/her actions, being able to control the circumstances, and participating in shaping the environments. Furthermore, Bandura sees agency as the capacity of human being to affect his behaviors intentionally as well as what in his environments through realizing his thought, emotion, and any forms of development (Bandura, 1999b). So, human agency on the word of Bandura centers on the self while there are personal mechanisms for self-organization, self-proactiveness, self-reflectiveness and self-regulation. The belief of having a capacity to produce a desired outcome, self-efficacy, makes one behave to achieve it. Human beings' sense of personal agency starts from infancy, such as through their differentiating, comparing, or other efforts to understand and realize what they wish. Bandura defines four aspects of self-efficacy or agency: intentionality, forethought, self-reactiveness, and self-reflectiveness (Bandura, 1999a; 1999b).

TABLE 3.3 Bandura's aspects of self-efficacy

Intentionality	Presence of goals or plans
Forethought	Salient thought or imagination of future goals which motivates to act
Self-reactiveness	Self-regulation to achieve the goals
Self-reflectiveness	Reflection on one's self-efficacy and the adequacy of their plan and adjust when necessary

To sum up, in socio-cultural approaches, human agency is seen to a significant extent influenced by socio-cultural setting where human beings are, beside that individual factors—the practical and natural (or existential) orders of reality—are also significantly decisive. The individual and the social aspects, too, interdependently influential in shaping the way human beings think, learn, and act and construct their identity

3.2.4 Identity and life-course notions of agency

Life-course is “... the sequence of events and experiences from birth to death, and their related physical and psychological states” (Jordan, Carlile and Stack, 2008:113). In relation to human agency, it is defined as “... the ways in which individuals construct their own life course through the choices and actions they take within the opportunities and constraints of history and social circumstance” (Elder, Johnson, and Crosnoe (2003), as cited in Etelapelto et al, 2013:57). A related definition with temporal emphasis is that human agency “... [is] the temporally constructed engagement by actors of different structural environments – the temporal-relational contexts of action – which, through the interplay of habit, imagination and judgement, both reproduces and transforms those structures in interactive responses to the problems caused by changing historical situations” (Emirbayer and Mische, 1998:970).

Based on the two definitions, human agency cannot be said as a mere attribute, yet it is contextually and temporally related. It is temporal as there is an interplay between human beings’ past, present and future knowledge, experiences, and actions. And what is meant as contextual is that human agency is related to history, socio-culture aspects, economic conditions, education, and etcetera. As in the previous discussions, there is also a dialectics or interplay between the social and the individual, that each can be seen mutually influencing human agency. An example of the interplay is how a social actor decides not to be a fatalist, that he tries to gain control of his life, where he might be struggling or frustrated (Evans, 2002).

TABLE 3.4 Types of agency

Agency Types	Analytical Scope	Temporality	Characteristics	Theorists
Existential	All circumstances	All temporal horizons	-Pre-reflective capacity to defy social dictates -Fundamental element of ‘free will	Mead
Pragmatic	Novel situations	‘Knife’s edge’ present moment	Ability to innovate when routines break down	Dewey/Joas/Heise/Smith-Lovin
Identity	Routine situations	Situationally-oriented attainment	Capacity to act within socially prescribed role expectations	Stryker/Burke
Life-course	Life pathways	Long-range future life plans	Umbrella term for retrospective analysis of decisions made at turning points and transitions	Elder/Clausen

(Source: Hitlin and Elder, 2007: 176)

Hitlin and Elder (2007:177-185) typify human agency based on its temporality in life-course context into four types, namely existential, pragmatic, identity, and life-course agency.

First, existential agency can be enacted in all temporal horizons and is related to human beings' potentiality and capacity for self-initiated and self-regulated actions universally. *Second*, pragmatic agency is enacted in novel situations when habitual responses for social action do not work and therefore an innovation is needed. *Third*, identity agency is related to routine responses that have been internalized and operates within the social prescriptions. *Fourth*, life-course agency is the capacity used by subjects to construct and transform their life, especially in making decisions at every turning point and transition. It is related the capacity of individuals to determine and work at their life plans.

Etelapelto et al sum up that life-course agency concept has a tendency to be subject-centered, emphasizes temporal continuum of human agency, and the potentiality of "subject's identity commitments which affect individual choices and actions ... [which can be] conceptual tools that demonstrate how identity is intertwined with individuals' practice of agency in actual situations" (2013:58).

TABLE 3.5 Four perspectives on human agency

Approach	Ontology and manifestations	Relationship between the individual and the social
Social science	Giddens -Human agency is the capacity to act intentionally and rationally with social consequences. -Giddens does not discuss the issues of temporality and identities.	-The individual and the social aspects of human beings are analytically inseparable. -Individually, human beings contribute to social constructions.
	Archer -There are three orders of reality: <i>natural, practical and social</i> with three corresponding orders of knowledge: <i>discursive, practical, and embodied</i> . -Human agency is the capacity to act intentionally where there are goal-directed processes and contributions of personal identity and temporality.	-The social and individual aspects of human beings are analytically differentiated. -Both aspects are mediated by the processes of internal conversation and emotional elaboration. -The processes are decisive as social situations are seen as historically changing.
Post-structural	Strong post-structuralism -There are only collective discourses of reality or "texts". -Human agency is merely related to the rewriting of the hegemonic discourses. -Temporality and identities are not addressed	-The individual and the social are inseparable. -Individuals are reduced into discourses

Approach	Ontology and manifestations	Relationship between the individual and the social
	Intermediate post-structural -Human agency is related to individuals' lived experiences—of their social relations and their capacity for self- reflection and action. -There are sense of self, human embodiments, and socially and culturally relational subjects -Human agency is strongly seen as related to identity and subjectivity. -Temporality is not discussed.	-The individual and the social aspects of human beings are analytically separated. -The individual: self-experiences, identities, and subjectivities. -The social: material, cultural, economic, and social forces surrounding people.
Socio-cultural	Object-oriented -It emphasizes process-ontology and rejects individual and collective agency. -Human agency is subjugated by objects and tools of work. -It also rejects identity and subjectivity and does not discuss temporality.	-The individual and the social aspects of human beings are inseparable. -Individuals are reduced into social processes.
	Developmental subject-oriented -Individuals are basically positioned as agentic actors in relation to social reality. -Individuals' engagements are temporally constructed. -Intentionality and subjectivity materialize in participation—especially in deciding what problems are worth solving	-The individual and the social aspects are analytically separated inclusively, yet there are interdependence and mutually constitutive relations between them. -Human agency is seen as closely bound-up with subjects identities.
Life course and identity	-Human beings construct their life courses through making choices and actions. -Temporality influences individual life courses -Identities are formed throughout human beings' life courses.	-The individual and the social are exclusively separated. -Social and economic circumstances and living conditions are both opportunities and constraints for constructing human agency. -Socio-historical circumstances are

(Source: Etelapelto et al (2013:60))

After all, in their seemingly exhaustive review of human agency concept, Etelapelto et al sum up what and how human agency in as in Table 3.4. Of the four approaches to understanding agency, there is a continuum from of the ontology and manifestations of agency, from the individual reality and praxis levels to the discursive and social orders of reality. Here, we can see, the manifestations of agency in the possibility of individual intentional choices and capacity to act. In terms of temporality, the past, present and future of human beings contribute to both the construction and sustaining of their agency. Human agency, as in the life-course approach, can also be existential, pragmatic, as the manifestation of identity in a social setting, and related to the choices made at the turning points and transitions of human life.

As their conclusion, Etelapelto et al proposes a concept of human agency with “subject-centered socio-cultural approach”—an approach with an eclecticism in nature. This approach

means that human agency is influenced by both individual (subject-centered) and social (socio-cultural) aspects. At the same time, temporality plays certain role in the shaping one's human agency. This approach is an alternative to partial approaches which just see or emphasize a single aspect and abandon the other ones.

3.2.5 Human agency and ethical stance

Philosophically, especially with ethical highlighting in educational philosophy, a more exhaustive perspective is proposed by Alexander (2005) which not only overlaps to certain extent with Taylor's conception of human agency (Taylor, 1985a; 1985b) but also with the above conceptions of human agency. Alexander proposes three conditions as well as types of capacities related to human agency, namely freedom or self-determination, moral intelligent or self-expression, and fallibility or self-evaluation (Alexander 2005). Human beings with human agency is seen as possessing "... the freedom within reasonable limits to choose their beliefs, desires and actions, the intelligence to distinguish between better and worse according to some conception of these notions, and the capacity to make mistakes in what they believe, feel and do" (Alexander, 2005:344).

TABLE 3.6 Ethical conception of human agency

Taylor's Concept	Alexander's Concept	Explanation
Self-determination	Freedom/free will	Human beings are positioned as having personal autonomy with which they can determine what they are and what to do. Included here is the recognition of human uniqueness and rights.
Self-expression	Moral intelligence	Human beings are seen as able to conduct moral reasoning based on their understanding of their traditions—the socio-cultural context where they are. Their freedom, thus, is seen meaningful when it is realized in a context where they actively substantiate it and construct their identities with a reference to it.
Self-evaluation	Fallibility	Human beings acquire their living values through learning—in which their realization of being fallible enables them to strongly exercise what they think, learn, and do.

(Source: Alexander, 2005:344-346)

First, freedom, self-determination, or personal autonomy is the basic premise, that human beings should be the agents of their life. Human beings are seen as having the capacity to determine what they believe, desire, and act. At the same time, the capacity disciplines their wills and makes them able to arrange their lives. In other words, human beings' wills and acts are under their control. This point of view is diametrically different from fatalistic view that what human beings will and act are not determined by themselves. Compared to the above

discussion on the dialectic between the individual and social (or structural) aspects that make up human beings' existence, the actuality of the individual is a basic premise, without which human beings are merely machines, robots, or mechanical tools.

Second, moral intelligence is a condition for self-expression. The ability to differentiate between what is worthwhile and worthless is dependent on moral reasoning, in which corresponding horizons of significance—consisting of values and virtues in human beings' traditions—should exist. Meaningfulness is not only decided by what one feels or desires, or by the soundness of logic used, but also by his reference to what in his socio-cultural living context. Moral intelligence is a capacity to deal with the competing conceptions of the good, to be critical, to disagree, or to be inventive.

Third, fallibility is a prerequisite with which self-evaluation becomes possible. Self-evaluation is related to the capacity to do goods or conversely to make mistakes. There are two orders of desires in human beings. The first order is related to simple desires such as their needs for food, reproduction, and survival. The second order is 'the capacity that human beings possess to evaluate their primary preferences' (Alexander, 2005) or is related to the desire about desires. There is then a weak evaluation, such as one's feeling at a certain moment, whether preferring vanilla to chocolate ice cream. What is called as self-evaluation is strong-evaluation, measuring and judging the worthwhileness of what one feels such as in relation to a critical situation. Seeing somebody gets an accident, for instance, may make one think to help or otherwise, depending on how far and deep he can assess his own individual interests or desires and the values he has. What happens then is a self-examination before a decision is made.

Compared to the previous conceptions of human agency, Alexander's conception covers, *first*, the individual and the social aspects. His emphasis on the inevitability of human freedom conveys the criticality of individual aspect while the importance of the horizons of significance—which are rooted in human beings' socio-cultural traditions—is related to the social aspect. Human freedom is a prerequisite for being able to construct both personal and social identities. Social structures influence human beings certainly, yet with their capacity for self-determination, human beings are assumed to be able to stand on their own feet. *Second*, temporality dimension is covered as moral judgement and self-evaluation require reflections of the past as well as the forethought in order to deal with the present problems. *Third*, ethical discourses might be seen as discursive commonly, yet, the Taylor's concept of self-evaluation premises 'strong evaluation', that human beings decide what are to do not only based on discursive, but also on practical and embodied knowledge (Alexander, 2005:362-364).

3.3 Human agency framework for curriculum analysis

3.3.1 Main human agency framework

For the purpose of this study, the ethical theorization on human agency by Alexander will be used as the umbrella parameters for analyzing the curriculum, mainly as he has used it in analyzing some curriculum theories as it is discussed in Chapter Two of the thesis. However, the more practical features of human agency as discussed above will be referred when necessary. Supported by Alexander's other works (2003; 2005b; 2007), the author constructs the following framework.

TABLE 3.7 Framework on human agency

Charles Taylor	Hanan Alexander	Explanation
Self-determination	Recognition of human beings as having freedom	It is the basic assumption in positioning human beings in terms of their actions. To be meaningful, they should be existentially assumed to have a capacity to will, act, and arrange on behalf of themselves. Human beings are not mechanically viewed but as the agents of their lives, that they can cognitively, affectively, and behaviorally control themselves.
Self-expression	Moral intelligence to conduct moral judgment	Human beings have the capacity to conduct moral judgment in whatever they do in a socio-cultural [or cultural historical] context. They are assumed to be able to differentiate between worthwhileness and worthlessness or rightness and wrongness. There is a reasoning or valuing capacity.
	Moral traditions, horizons of significance, or thick morality	Moral intelligence develops within a moral tradition, the socio-cultural context where one lives. Worthwhileness originates from what is emotionally compelling, igniting a commitment, and engaging moral imagination. It is the source of one's love in his/her country, culture, or family. After all, it becomes 'the source of the self' or to which one identifies him/herself.
	Thin morality or moral maximalism	It is what cultures or moral traditions share in common that enables the construction and continuation of a civil society. It may consist of values that are universally accepted and are relating individuals from different 'thick' moral traditions.
	I-thou relationship	One and the subject he/she learns should be in a subject to subject relationship. What one learns should not only for instrumental purposes such as for advancement of knowledge or innovation. Learning is a process of integrating what one learns into what he/she is, a formatting process of an identity. It is a subjective learning instead of an objective learning. This way, one transcends him/herself within a socio-cultural context with his/her identity.
Self-evaluation	Fallibility	The capacity of human beings to conduct 'strong evaluation'—to reflect on what they do—includes the capacity to err. Worthwhile knowledge and capacity to learn is assumed as learned, not innate. Intellectual, emotional, and practical accomplishments are meritorious. Human beings are responsible and accountable for their failures. Human beings are able to change a course and to make a difference. One accepts him/herself as imperfect, yet valuable, on which he/she strives to improve.

(Alexander, 2005; 2003; 2005b; 2007)

3.3.2 Islamic religious studies and educative tradition

In accordance with the concept of ‘horizons of significance’, the traditions to which any moral judgment should be referred, and here, they are the reference to which a curriculum should be consulted in order to value it as worthwhile in a ‘thick tradition’, the author adopts Charlene Tan’s concept on educative tradition of Islamic education in Indonesia (2011:78-82; Tan, 2014:47-49). What is meant as an educative tradition is any tradition in educational concepts or practices in Islamic tradition that overlaps with other educational traditions, such as the modern educational concepts and practices—which in the word of Alexander (2005) can be categorized as ‘a thin tradition’. An educative tradition itself can be ideological, transmitted through enculturation, schooling and any other forms of socialization.

Moreover, on the word of Tan, an educative tradition is essentially “fosters the development of pluralism, rationality, and autonomy in its pupils” (2014:47). Pluralism is not only meant as tolerance, yet “... it presupposes but goes beyond tolerance to necessitate an appreciation of and active engagement with other traditions” (Tan, 2011: 78). Within an educative tradition, the adherents of an ideology critically learns their ideological teachings and reflects accordingly as the time and place change. Pluralism then necessitates the availability and use of ‘strong rationality’, that is one’s “...ability and willingness to justify [his/her] beliefs by addressing internal as well as external questions” (p. 79). Internally, a strong rationality is needed as learning and receiving a tradition requires understanding and reasoning instruments and processes. Valuing, reproducing, or developing a thick tradition will not be possible if there is merely an indoctrination. Externally, a strong rationality is needed as a civil society consists of different thick traditions, that to arrive at a ‘thin’ tradition, the capacity and willingness to reason should be possessed.

Strong autonomy is not positioned as against the power of God or the need of order in a society. Human agency, in which strong autonomy exists, is understood as the gift of God, with which human noble mission in the earth becomes visible, worthy, and achievable. Good deeds are only feasible when human beings are independent. At the same time, built-in here is the possibility [or capacity] to make mistakes. Human beings are not infallible. Yet, fallibility requires them to learn, reflect and deliberate, before they arrive at the practical wisdom (*phronesis*). Strong autonomy, as well as strong rationality, is the prerequisite by which human vicegerency becomes attainable in the world. This way, there is no contradiction between one’s adherence to Islamic tradition and his/her possessing of strong autonomy.

In practice, beside it offers a broad-based curriculum, Indonesia's Islamic educative tradition acknowledges ones to learn from other traditions or different sources. Mastering the facts is pivotal, yet it should be with evidential justification, which therefore requires the capacity and willingness to conduct scientific inquiry in accordance with pupils' individual development. Pedagogically, Tan conceives that,

“... [Indonesia's Islamic educative tradition] promotes engaged learning: ... the construction of knowledge (not only transmission of knowledge), understanding (not only rote memorization), social constructivism (not only individual study), self-directed learning (not only teacher-directed), and learning about learning (not only learning about subjects). The pupils ... [are] exposed to a variety of learning methods such as lectures, group discussions, experiments and independent research. The school's programs, activities and learning environments ... [are to] nurture the pupils' freedom of thought and action. The pupils ... [are] encouraged to accept, be motivated by and order their lives based on a Muslim tradition that they have chosen for themselves” (Tan, 2014:48).”

In conclusion, educative Islamic tradition, as observed by Tan, is in line with the trend in educational sciences as highlighted and utilized as the theoretical framework here. *First*, Tan's typology of educative Islamic tradition is constructivistic in nature, especially as it is within socio-cultural tradition where children are positioned bound to but are existentially with sufficient autonomy for their self-determination, self-expression, and self-evaluation. *Second*, as the educative tradition is practiced to a certain extent in Indonesia's Islamic schools, even the traditional ones, it is therefore within the 'thick' tradition that it is scientifically acceptable to utilize it to analyze an Islamic curriculum in Indonesia.

3.3.3 Human agency and learning facilitation

How human agency is assumed to exist is dependent on how a psychological perspective sees or position human beings with or without relation to their structural context. The universal positioning of children in a society is that they are viewed as the developing beings, “whose moral status gradually changes” (Archard & Macleod, 2001:4). Basically, it is in accordance with Aristotle's thought that a child as an unaccomplished human being or incomplete (or proto) adults and is partly 'owned' by or an extension of his parents until he is able to manage his own affairs at a certain age (Aristotle, 1984, as cited in Archard & Macleod, 2002:1). Accordingly, it is described that:

“Having children and raising them gives one's life substance.... The children themselves form part of one's substance. Without remaining or serving your purposes, they yet are organs of you.... Children form part of a wider identity you have' (Nozick, 1989 as cited in Archard & Macleod, 2001:157).

In this sense, children are seen as ‘becoming’ instead of ‘being’ in the passage into maturity, that is “from inadequacy—vulnerability, weakness, dependence, ignorance, passivity—into the achievements of age—security, strength, independence, knowledge, and agency” (Archard & Macleod, 2002: 2). Parental nurturance and education is therefore needed to bring the children to get out of their incapability. An education is then a means to enable children to make their own choices, that they are able to use their reasons, along which as they develop the authority of their parents and the state decrease gradually.

Psychologically, ‘becoming’ means ‘developing’. It is thus necessary to see how they might be positioned theoretically. Miller (2011) proposes three dominant perspectives and two others which are actually relevant in this research, of what she identifies as how ‘the nature of human being’ is seen in developmental psychology. *First*, mechanistic view of human beings tends to position children as resembling machines or robots. Children’s capacity to act grows and develops depending on how far they can learn in an engineering sense. They can be molded or formed into what an education, for instance, is demanded to, such as through conditioning (Pavlovian) and shaping (Skinnerian). Children are like sponges which soak up or absorb liquids (Miller, 2011:15) or to-be-programmed machines. This view is especially built based on behaviorism and to certain extent on cognitivism. To enable learning, the proponents of behaviorism, for instance, rely mostly on stimulus-response instrument, measures the results of learning based on overt behaviors, and tends to sidestep what they say as issues in ‘the black box’, such as emotions and autonomous cognition. In this view, thus, human agency is out of discussion, if not is presumed as impossible.

Second, organismic view sees living human beings grow and develop according to their own unique potentials, biologically and psychologically, and their socio-cultural milieus. It conveys that organismic view sees “children ‘construct’ their knowledge by actively formulating and testing hypotheses about categories of objects and the causes of events” Miller (2011:15). Piaget’s cognitivism is one of the main theories that assumes this view. Children develop cognitively in conjunction with their growing physically and Piaget tends to propose a theory of a universal development. Different from mechanistic view, human agency is more possible here, in spite of certain biological determinism in its assumption and the possibility of undermining children potential development. The formation of human agency is thus developing dependent on cognitive and biological growth.

Third, contextualist view sees human beings as tapestries. Meanings and actions are seen interplayed in their own contexts. A tapestry, according to Miller, “... extends from the

distant past to the distant future and from the proximal to the distal. The horizontal temporal and vertical spatial threads intermesh into a pattern of a human life” (2011:16).

This perspective views that children’s development may differ as they are born and live in different physical and socio-cultural environments. Vygotsky was one of the main theorists working within this view. Called as socio-cultural or cultural-historical approach, Vygotsky’s psychological theory sees children development more progressively than Piaget’s. Children higher mental functions are likely to develop faster, which means they will be able to acquire cognitive or other capacities, as the development depends on how they are facilitated in learning. Beside Vygotsky’s, Bandura’s social learning theory (or social-cognitive) is also to a certain degree built upon contextualist view. This view assumes greater possibility for the development of children’s human agency.

Fourth, there is a perspective seeing human beings through Rousseau’s romanticism, that they are born as *tabula rasa*, blank slates. Human beings are born without any mental contents and their knowledge and skills are from their experiences and perceptions. Development of human beings is then seen as self-realization process, in which education plays an important part. In Rousseau’s *Emile* (1779), it is pictured that society and adults’ world are potentially corrupting children’s minds and make them learn violence and wrong doings. Therefore, a proper education should keep children away from adult’s world until they reach their maturity—the time they are ready to dedicate themselves to the society. In modern world, educational practices such as Reggio Emilia bases its philosophy of teaching and learning on this perspective.

Fifth, there a capitalistic view, that human beings are basically selfish and competitive as in Hobbesian and Darwinism philosophies and to significant extent as in the *homo economicus* concept. Human minds and beings can be seen as inferior or superior based on ‘economic’ logic standard or survival of the fittest. Development is then seen as any progress toward adult’ standards of success. In learning, the tendency is mainly behavioristic in stimulus-response scheme. In modern world, this inclination can be clearly seen in the use of rewards and punishments or numerous kinds of competitions in education (Kohn, 1992; 1993).

Studying human agency in education, therefore, overlaps mainly within the organismic, contextualist and mercantilistic views, although neo-behavioristic view, such as represented by Bandura (2001), has actually expanded their theoretizations and researches beyond the classic mechanistic view. Pupils as the subjects of learning is only possible to happen if children as the potentially developing human beings are seen as able to think and act independently, creatively, and responsibly in the processes of their making of meaning and constructing their

knowledge. Theoretically, this capability may depend on internal meaning construction such as in Piaget’s inside-out model and socio-cultural dialectics that individuals involve such as in Vygotsky’s outside-in model (Oakley, 2005; Miller, 2011; Garton, 2004; Langford, 2005).

TABLE 3.8 Human beings and developmental perspectives

Mechanistic	Organismic	Contextualist	Mercantilistic	Capitalistic
Human beings are like machines or robots.	Human beings are living organisms	Human beings are unique socio-culturally and historically	Human beings are basically independent and kind.	Human beings are basically selfish and competitive
Based on empiricism such as in natural sciences	Based on biological conception of development	Based on socio-cultural and historical perspective	Based on romanticism (Rousseau [1712-1778])	Based on Hobbesian, Darwinism and Smith’s <i>homo economicus</i>
Human minds are machinelike or sponge that soak up reality	Human minds are actively developing as they mature	Human minds are in-making tapestries—unique and contextual.	Human minds are tabula rasa—empty slate. What they become depends on how they are shaped.	Human minds can be inferior or superior based mainly on ‘economic’ logic standard.
Development depends on antecedents or prior forces and events (stimulation)	Development is inherent and spontaneous in a natural context as what happens in living beings	Development is an ongoing action and event of meaningful goal-directed activities.	Development is a self-realization process such as facilitated by education.	Development is any progress toward adult’ standards of success.
<i>Learning</i> : tend to be behavioristic, stimulus-response scheme	<i>Learning</i> : tend to be cognitivistic or/and constructivistic	<i>Learning</i> : tend to be cognitivistic or/and constructivistic	<i>Learning</i> : tend to be cognitivistic or/and constructivistic	<i>Learning</i> : tend to be behavioristic, stimulus-response scheme
Development tends to be measured quantitatively	Development tends to be measured qualitatively	Development tends to be measured qualitatively	Development tends to be measured qualitatively	Development tends to be measured quantitatively

(Adapted from Miller, 2011:14-18)

3.3.4 The emergence of human agency in learning

Developed from Vygotsky’s framework, Hofmann and Rainio (2007) defined human agency for operational purpose in their research on pupils’ learning activity. They firstly define a subject or an individual as a potential agent. An individual or a subject is said as an agent of an activity whenever he or she has a quality of agency. So, a subject of an activity can be just a doer of an activity when the quality of agency is not enacted or is not salient. They then specified that agency contains the concept ‘authenticity’ or initiative’ in doing an activity. Hofmann and Rainio then conveyed that agency refers “... to the individual or collective subject’s possibility and willingness to impact (and eventually transform) the activity in the realization of which it is engaged” (Hofmann & Rainio, 2007: 310). The quality of agency itself is believed to be constructed dialectically in a shared social practice.

In a related work, Rainio (2008:117-120) proposes three forms of the manifestation or the possibility of development of agency in a learning activity. *First*, agency materializes through a self-change and transformation of the object of an activity. The built-in assumption is that there is a dialectics between learning and development. Becoming a subject is not only as an outcome of learning but also as the tool for learning. There is a need of the emergence of a different view while acting on the object of learning. It thus requires one's changing of his/her conception of the world. Referring to the concept of relational agency, a student as the subject of learning should have both the capacity to identify and utilize the supports of others as well as the capacity to act on the need for supports from others—the emergence of self-awareness. As a subject of learning, a student is an agent of an activity and at the same time he/she changes in the process as a consequential development and dispositional change.

Second, agency develops through membership or participation in shared collaborative social practices, where intentionality and responsibility may become salient in relation to the concepts of rights and duties,

“Changes in the positions, tasks, and relations of the participant and her or his community are the central outcomes of learning. In this sense agency develops gradually as the person participates in the community and thus gains understanding, experience, and knowledge of its practices as well as responsibility for the community and access to power” (Rainio, 2008: 118).

Third, while pupils' resistance or reluctance is perceived commonly as behavioral problems, in a conformist-nonconformist continuum, it actually can be a manifestation of agency or a productive force for the development of agency. It is as acts of resistance have transformative potential to change a fixed socio-cultural setting or practices. The challenge for a teacher then is how to recognize an agentic potential resistance as well as how to facilitate a positive transformation to occur.

3.3 Conclusion

As a framework, the author sees that the recognition of pupils' freedom and their capacity for self-determination—that they have freewill, autonomy, uniqueness, and differences—is corresponding with the concept of freedom/self-determination in Islam, that Muslims are responsible of their conducts when they are mature and are granted vicegerency (autonomy). Accordingly, in educational practice, these notions correspond with organismic, contextual, and mercantilistic developmental concepts in psychology—on which teaching and learning are based—that pupils' interests, uniqueness, and their cognitive, moral, emotional, and behavioral maturity should be substantially considered.

Recognition of pupils' capacity for self-expression, that they are possible to acquire moral intelligence and transcendental ideals for worthwhile choices in a socio-cultural context, corresponds with what Islam emphasizes regarding meaningfulness, rationality, moral tradition, recognition of plurality, and the overlapping values and practices with other traditions. In practice, it corresponds with the importance of socio-cultural context, in which the consideration of pupils' meaningfulness of their tradition(s), critical thinking capability building, self and collective identity formation are pivotal.

Recognition of pupils' capacity for self-evaluation, that they are capable of building consciousness of their fallibility and learnedness (abilities are learned), possessing of individual strong values for ethical judgments, and capacity for evaluating their desires and behaviors corresponds with Islamic teachings that recognizes the fallibility of human beings and the legacy that there are practices in teaching Islam, especially at Islamic schools, that adopt constructivistic educational practices, emphasis on individual accountability and responsibility, and the inevitability of collaboration both in learning and life. It also corresponds with contemporary pedagogical practices that the learning processes focus on meaning-making activities, the importance of efforts, mastery goal, building self-efficacy, reflection, deliberation, scientific inquiries, collaboration, building empathy, problem solving, and after all, developing sense of responsibility and accountability (morally principled).

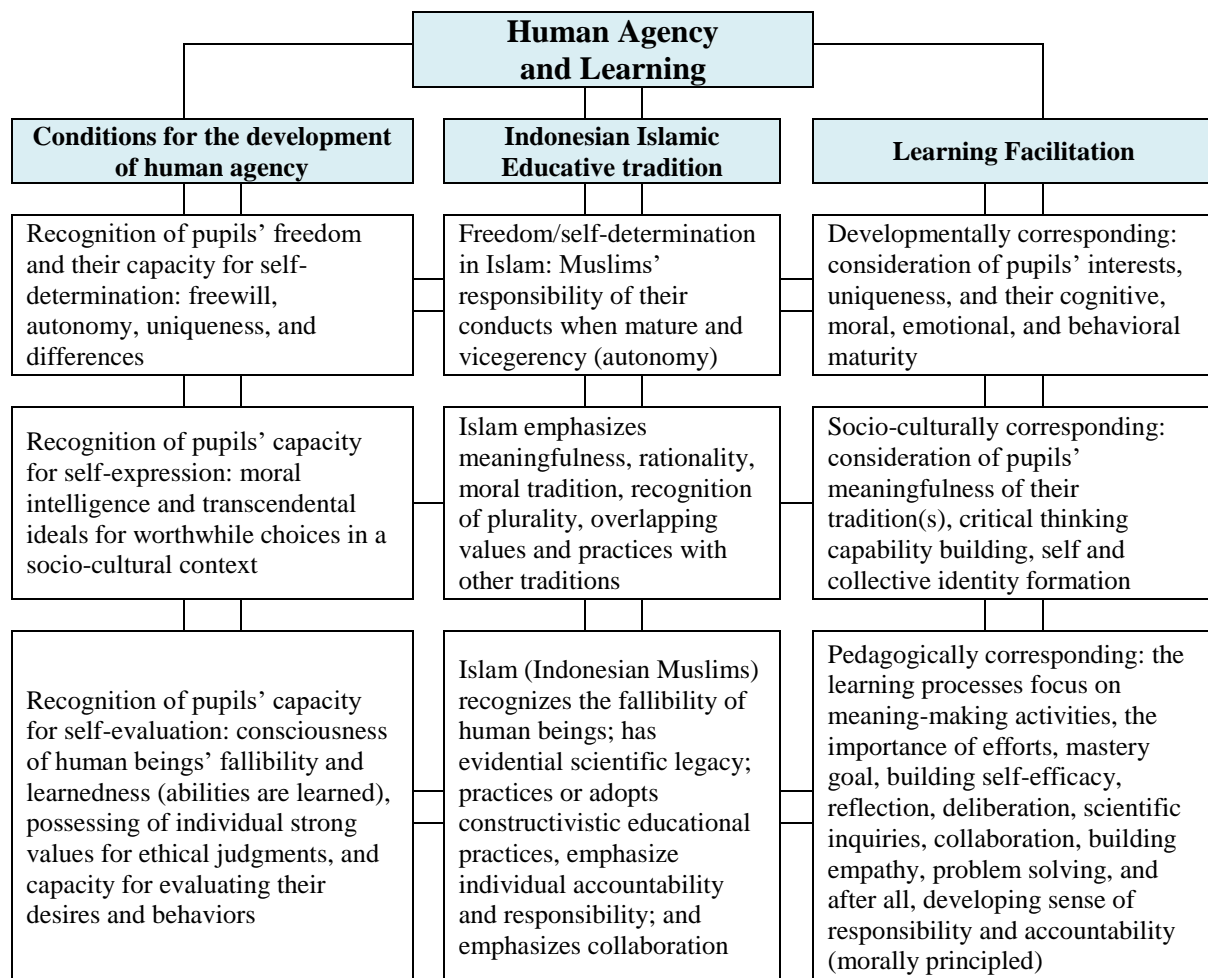


FIGURE 3.1 Framework for analyzing the curriculum

4 METHOD OF ANALYSIS

4.1 Introduction

The study wishes to analyze how learners as the subjects of learning are positioned in a curriculum, whether they are assumed as passive learners or conversely are active agents of their learning. At the same time, the analysis is expected to reveal what the curriculum tends to be, whether it supports the constructing process of pupils' human agency or otherwise.

To analyze the curriculum, the author theoretically uses a relevant human agency conception as developed by Alexander (2005), that ideally a curriculum should recognize and support the construction of pupils' human agency which includes self-determination (freedom), self-expression (moral intelligence) and self-evaluation (fallibility). As in Indonesia's context a curriculum is legally enacted in forms of government regulations based on certain acts, the author analyzes not only the curriculum texts—which are in form of standards or frameworks—but also does the relevant legal texts. In addition, as the curriculum analyzed has been supplemented with official relevant textbook and teacher book, the author analyzes also them.

In short, the study positions a curriculum and related texts as the object of the research. The texts chosen are Indonesia's 2013 Curriculum and related policy documents as well as the official textbook and the teachers book of Islamic Studies Curriculum for Primary 5. The author analyzes all of these texts using qualitative content analysis method.

4.2 Qualitative Content Analysis

Qualitative content analysis is basically used to reveal the meanings contained in a text for descriptive aims. The author stands with the definition that qualitative research method is to "... describe the content found in texts, or they may summarize the key themes found in texts, or examine the process or form of the delivery of content, or seek to develop a conceptualization of the content" (Drisko & Maschi, 2016: 85). In line with the definition, the author leans on the definition of qualitative content analysis method as "a set of techniques for

the systematic analysis of texts of many kinds addressing not only manifest content but also the themes and core ideas found in texts as primary content” (p.85).

Operationally, in a qualitative content analysis method, a researcher can inductively generate codes from the data or otherwise deductively generate codes based on certain theories or previous researches correspondingly. It can also describe patterns of regularities found in the data and categorization of selected meaning (p. 86). In short, a qualitative content analysis refers to “a systematic method for searching out and describing meanings within texts of many kinds” (p. 87). Coding in a qualitative content analysis can be “theory based and deductive, or as data grounded and inductive, or as a mix of both approaches. The focus of qualitative content analysis is often on identifying categories or themes that both summarize the content found in the full data set and highlight key content. To achieve this goal, the meaning of content may be interrogated and expanded” (p.88).

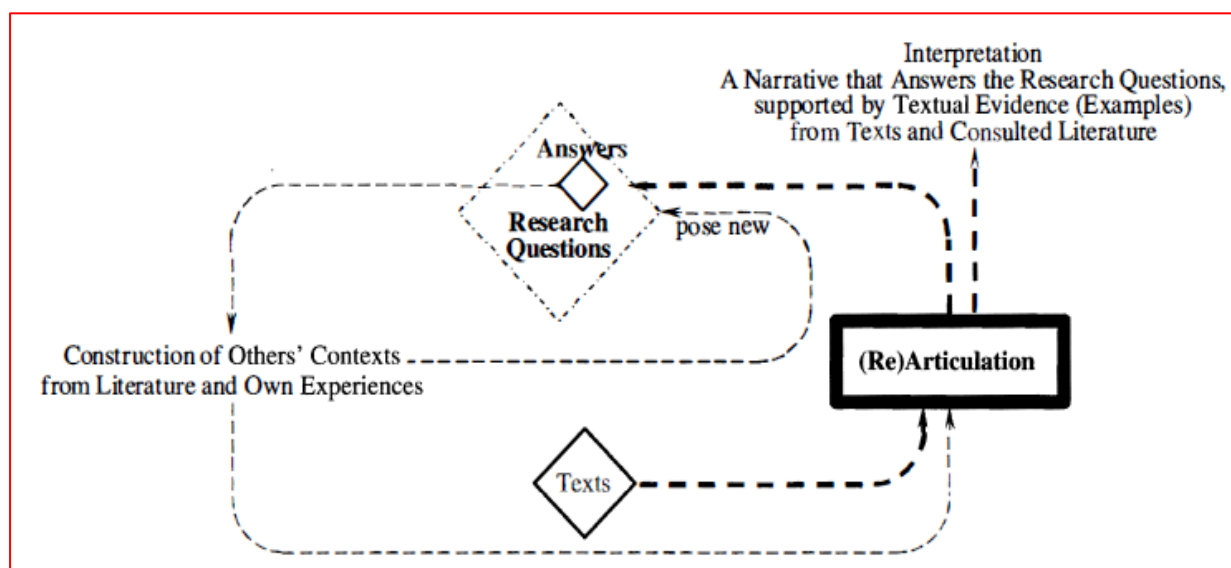


FIGURE 4.1 Qualitative Content Analysis
(Source: Krippendorff, 2004: 89)

4.3 Steps in conducting the research

In conducting the research, the author followed the following steps:

1. Selecting relevant texts, namely Indonesia’s Act on Education (UU No. 20/2003), Government Regulations (PP No. 19/2005; PP No. 32/2013; PP No. 13/2015), Ministry Regulations (Permendikbud No. 63/2013; Permendikbud No. 57/2014); and official textbook (Kemendikbud, 2014) and teacher book (Kemendikbud, 2014).
2. Defining a theoretical framework of human agency based on available theorizations.

3. Analyzing theoretical underpinnings of the curriculum based on available information in related policy documents.
4. Analyzing the contents of the curriculum using the frameworks constructed. Here, also, there is a possibility that the author generates descriptive themes and reconstructs meanings when necessary.
5. Interpreting the findings to reveal how pupils are positioned in the curriculum, whether they are agents of learning with human agency or tend to be passive recipients of predetermined worthwhileness decided by others in the curriculum.
6. Analyzing the contents of the teacher book and textbook written based on the curriculum and officially published by the government.
7. Concluding the findings.

Epistemologically, the use of qualitative content analysis indicates that the research is based on constructivism as it deals with constructing meanings. It is as a “constructivist research is defined by an epistemological stance: that social knowledge is the active product of human knowers, that knowledge is situated and relative, that it varies across people and their social groups, and that it is context-dependent” (Drisko & Maschi, 2016: 91).

The research, ethically, leans on credibility and trustworthiness which reflect its multiple standpoints and meanings. It also works with confirmability and completeness or saturation. As to the data used, Indonesia’s 2013 Curriculum is of materials available in public domain. Therefore, it does not require certain consents or any legal formalities.

5 FINDINGS: INDONESIA'S 2013 CURRICULUM AND HUMAN AGENCY

“The upshot of this more global process of restructuring in education ... [are] even intensifying the bureaucratic spirit as a kind of neo-bureaucracy where the focus of control is ... imposed more specifically via surveillance of the performance of the individual or of the deregulated unit of accountability, both loaded with arbitrary and foreign quality demands, as forms of ‘symbolic violence’ against the will and understanding of the key persons involved in practice, teachers and pupils” (Autio, 2006: 68).

5.1 Overview

In more than fifteen years of teaching, honestly, what usually comes first in my mind when I am about to teach is ‘what to teach’ and ‘how to teach it’. At times, when I am considerably critical of the standards set by the government or the official textbook—the official curriculum—I will come to the idea ‘what actually is worth learning’. While with the former question I tend to position myself as the ‘doer’ of what the government, curriculum makers or textbook authors wish, coming with the latter question, I can say it now, is actually when I regain to certain extent my human agency as a teacher.

Official curricula are underpinned with the assumption that there should be standards; that pupils are to follow what are designed for them. The answer to the question ‘what is worth learning?’ is coming from one or more authorities. The authority of the pupils themselves is conditional, from being mere passive recipients to being the active agents of their learning. Accordingly, along my years of teaching, I seldom ask my pupils “What do you want to learn?” or “What do you think that is worth learning for yourself?” The case is usually that I decide what they learn, although I usually try to academically adjust what to teach based on my assumption about their level of competence, psychological development and so on.

An official curriculum is also usually coming with the question ‘why it is worth learning?’ and ‘how it can be learned?’. In Indonesia’s 2013 curriculum, there are rationales, characteristics, and foundations that are claimed as the answers to the questions. Theoretically,

they are positioned as the underpinnings and structures of the construction of the curriculum. Yet, again, it means that the answers to such important questions are coming from the authorities, which can be even worse when there are no adequately acceptable researches preceding the authoring processes of the curriculum. The *representedness* of the pupils and teachers can be easily jeopardized as Schwab discussed in his theory on curriculum commonplaces (Schwab, 1973; Null, 2011)

In practice, teachers are then to follow what are already designed in the manuals accompanying an official curriculum and pupils are to follow what their teachers determine for them. So, if the confining standards are to be followed, let us say them as the minimum criteria, teachers and pupils are, analytically, not more than just the doers of what are determined for them. If there are no spaces for initiatives and creativities—which can be dissenting what are predetermined by the ideas, procedures, and/or administrations of the official curriculum—there will be lifeless teaching and learning processes. In another expression, the situation is un compelling, in which both teachers and pupils are not compelled by what they do, since they are not intrinsically moved.

Furthermore, as a reflection of a teacher, the author can also see now that what is underpinning a curriculum approach in education is whether it is constructed based on accountability paradigm or, progressively, more on learning improvement perspective, or both of them. Analytically, strong emphasis on standardization—from the headstream to the downstream—can be seen as a tendency on the accountability, that a teacher and his/her pupils are seen as successful when they achieve the predetermined standards. As a teacher, I experience more of the ‘accountability businesses’ compared to ‘improvement of learning concerns’. Teachers and their pupils, therefore, are demanded for what they can produce quantifiably referring to the standards instead of what they experience and develop existentially or uniquely.

This chapter mainly deals with the endeavor to understand Indonesia’s 2013 curriculum, whether it positions pupils as the agents of their learning, through which their human agency can or cannot develop, or contrarily, they are positioned as passive recipients, in which they are made accustomed to act or learn what others impose on them. The compellingness of learning, genuine initiatives, and responsibility are some reasons of the importance of the discussion of the issue. Structurally, the author limit himself in analyzing the policy papers that are related to Indonesia’s 2013 curriculum, the core and basic competencies of Islamic studies of Grade 5 in the curriculum, and the related official textbook and teacher guide book published by the government as the supporting instruments in implementing the

curriculum. The author, a first, describes why there is the curriculum and what the curriculum proposes as what worth learning, why they are worth learning, and how they are learned. Then, in the last part of the chapter, the author discusses the nature of the curriculum in relation to human agency.

5.2 *Indonesia and its education*

5.2.1 Introduction

Situated between the Indian and Pacific oceans, Indonesia is the world's largest archipelago country, with more than 13,000 islands. Demographically, being the fourth among the most populated countries in the world, Indonesia's population is over 260 million (September 2016), and approximately 87 % of them are Muslims. It then positions it as a country with the largest Muslim population in the world. Culturally, Indonesia is lived by more than 300 ethnic groups with more than 700 living languages, a fact that constitutes it as one of the most multicultural country on earth.

Politically, to accommodate the exceptionally multicultural population—popularly in Indonesia called as '*demi persatuan dan kesatuan bangsa*' or for the sake of unity and unitedness of the nation—there are two main frameworks, namely the state ideology called *Pancasila*, meaning the five principles, and the 1945 Constitution (UUD 1945). The state ideology tells us that the life of the nation should be based on “(1) a belief in the One and Supreme God; (2) just and civilized humanity; (3) the unity of Indonesia; (4) democratic life led by wisdom of thoughts in deliberation amongst representatives of the people; and (5) achieving social justice for all the people of Indonesia” (UUD 1945, *Preamble*).

Although religious issue is critical—as religious aspect is stated in the state ideology, the 1945 Constitution (UUD 1945) and in its derivative acts, and it is populated mostly by Muslims—Indonesia has successfully accommodated a relatively moderate stance, that it is not a state with a single official religion. Therefore, it is better to describe it as a religious state (Parker, 2016:4). Accordingly, despite repeating the word 'religion' thirteen times in different regulated aspects in the Constitution, there is a specific article committed to the moderate regulation of people's affiliation to a religion, that “(1) the state shall be based upon Belief in The One and Only God and (2) the state shall guarantee freedom to every resident to adhere to his/her religion and to worship in accordance with such religion and belief (UUD 1945, Article 29)

Furthermore, based on the Law on Prevention of Blasphemy and Abuse of Religions (UU PNPS No. 1/1965), there are six official religions in Indonesia, namely Islam, Christianity (Protestant), Catholicism (Catholic), Hindu, Buddhism, and Kong Hu Cu (Confucius). Administratively, every citizen must identify his or her affiliation with one of the religions, such as birth certificate, marriage certificate, and identity card. And after all, it is common to see people wearing clothes, carrying certain religious symbols, and openly and congregationally conducting religious rites.

As to education, educational ideals in the Constitution are operationalized in four hierarchical derivatives before they materialize in school learning activities. *First*, a specific law or act that administers what and how Indonesia's education should be running (now it is Act No. 20/2003 [referred as UU No.20/2003]). To make it more operational, the government, *second*, ordains what is called as Government Regulation (the latest is No. 32/2013 on National Education System [referred as PP No. 32/2013]) which represents the ruling government's policies in education, such as how a curriculum should be. *Third*, the government regulation is translated into the regulation of Education and Culture Minister (the latest is No. 24/2016 [referred as Permendikbud No. 24/2016]) which contains the official frameworks or standards. *Fourth*, there is an implemented curriculum at schools which is called school-based curriculum (KTSP) and is developed by teachers. Relatedly, teachers are also required to prepare syllabi, lesson plans, and assessment mechanisms as their basis for teaching/learning processes.

As regulated in the Act, Indonesia's basic and secondary education system consists of three levels, namely primary (SD, six years, approximately for children aged 7-12), lower secondary, (SMP, three years, approximately for pupils aged 13-15) and upper senior high (SMA, three years, approximately for pupils aged 16-18) (UU No. 20/2003, Article 17-18). The levelling is also applied for schools with religious affiliation, such as Islamic schools, namely publicly or privately owned Madrasah Ibtidaiyyah (MIN/MIS, primary levels), Madrasah Tsanawiyah (MTsN/MTs, lower secondary) and Madrasah Aliyah (MAN/MAS, upper secondary). In terms of curriculum, there are additional religious classes in these schools. In upper secondary levels, there are also vocational high school (SMK or MAK) with different majors, such as informatics, mechanics, management, and secretary.

Meanwhile, Indonesia has successfully increased the rate of basic literacy, so that 98% of the children aged 7–12 years attends primary schools, 90% aged 13–15 years attend lower secondary and more than 61% aged 16–18 years attend upper secondary (BPS). Based on the official policies regarding basic and secondary education, such as in the Government Regulation (abbreviated as PP) on National Standard of Education, the main concern of

education sector is now more on the quality education, in which the reform of education should be following the dynamics of educational science (PP No.19/2005; PP No.32/2013).

Since 2003, Indonesia's curriculum is competency-based and legalized in the Act No.20/2003 on National education system, and materialized initially as a pilot project in form of 2004 competency-based curriculum (KBK 2004). As a manifestation of educational reform in terms of decentralization yet with the same competency-based principle, there was then a school-based curriculum (KTSP 2006). Indonesia's 2013 Curriculum, which is researched here, is basically a revised model of the two previous curricula, which structurally is claimed in the framing document as applying (or endorsing) thematic-based, scientific approach, discovery, problem-based, and project-based in teaching-learning processes (Kemendikbud, 2013:63).

5.2.2 Philosophy and policies on Indonesia's education

Based on the state ideology and constitution, Indonesia's education should be constructed based on emancipatory principles, namely anti-colonialism, independence, sovereignty, will to freedom, and progressiveness. The state should "enhance the intellectual capacity of the nation" or "to advance the life of the people [through education]" (UUD 1945, *Preamble*). The original Indonesian keyword '*mencerdaskan*' is translated here as 'to enhance' and 'to advance' also generically means 'to educate', 'to enlighten', 'to develop', 'to improve', 'to elevate', or 'to sharpen' (KBBI, 2008:279; Stevens & Tellings, 2010:218). Furthermore, the ideation is based on monotheism, humanity, unity, democracy, and social justice.

As education is related to human development, in which human rights are prerequisite, the Constitution asserts that every individual has equal rights to "... get education and to benefit from science and technology, arts and culture, for the purpose of improving the quality of his/her life and for the welfare of the human race (Article 28A [1]); ... to choose one's education and the way they will be educated" (Article 28E [1]); [and very principally the rights to] ... express his/her thoughts and views" (Article 28E [2]); [and to have] freedom of thought and conscience (Article 28I [1])."

In short, the principles upon which Indonesia's education is built is in line with the rights to education as stated in the Universal Declaration of Human Rights, that everyone has the right to education and that education "... shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms" (UDHR, Article 26 [2]). Up to this point, therefore, the Constitution positions

children or learners in education as the agents of their learning. They are to develop themselves through education instead of to be developed or shaped by an institution or somebody or some people to be other than themselves.

Furthermore, Chapter 13 (Article 31-32) of the Constitution generally stipulates what, how and why education should be. It clearly states that the government is obligated to finance education with 20 percent of the national [or from provincial] annual budget (Article 31 [2&4]). The government is also obligated to facilitate the advancement of knowledge (or sciences) and technology, which is based on religious values and the unitedness of the nation, and that the advancement should be for the sake of civilization and welfare of human beings (Article 31 [5]).

In the Act on National Education System, in line with the spirit that human beings learn because it is a way to develop themselves, education is officially defined as the “... conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, self-control, personality, intelligence, morals and noble character, and skills—all of which one needs for him/herself, the society, the nation, and the State” (UU No. 20/2013, Article 1 [1]). In the same tone, education is also defined as human beings’ effort “... to realize their potentials through learning and/or other education activities which are socially recognizable” (UU No. 20/2013, Supplement). Education is “... rooted in religious values, national cultures, and responsive to the change of time” (Article 1 [2]). It is, “... to inculcate in young minds the respect for human rights, for cultural pluralism and learning to live together, promote morals and character building as well as unity in diversity (*Bhinneka Tunggal Eka*) in the spirit of brotherhood and solidarity” (UU No. 20/2003, Considerance).

As the heart of education, learning is defined as “the process of interaction between learners and educators and learning resources in a particular learning environment” (Article 1 [20]). Correspondingly, on how the quality of education is maintained systematically, evaluation is defined as “a process of controlling, ensuring, and determining educational quality in all components of education in each stream, level, and type of education as a form of responsibility of education provision” (Article 1 [21]). To ensure the quality of the schools as the centers of formal schooling, there is an accreditation scheme, which means “assessment of the feasibility of an education unit and program-based on pre-set criteria” (Article 1 [22]).

Furthermore, the Act on national education system noticeably expresses that, “a national education system should ensure equal opportunity, improvement of quality and relevance and

efficiency in management to meet various challenges in the wake of changes of local, national and global lives [which therefore] ... requires a well-planned, well-directed, and sustainable education reform” (Consideration B). The act also reiterates the significance of socio-cultural contexts in education, philosophy and the temporality of education (Article 1 [2]); the localities and peculiarities of socio-cultural aspects [16]; the principles of democracy, justice, indiscrimination, human rights religiosity, cultural values, and diversities in managing education (Article 4 [1]; and the obligation of the teachers and educational staffs to “... create meaningful, joyful, creative, dynamic, and dialogic educational environment” (Article 40 [2a]).

Structurally, local community is legally endorsed to involve actively in managing education. There are board of education—defined as “... an independent institution consisting of various components of an education community devoted to education” and school committee—defined as “... independent institution consisting of parents/children’s guardians, school communities, and community figures devoted to education” (Article 1 [24-25]). 1) Community’s involvement can materialize related to “... quality improvement of educational services, including planning, monitoring, and evaluation of education” (Article 56 [1]). Educational board is an independent institution that can support with advices, economic supports, and monitoring at national, provincial, and district/municipal levels. With similar functions, a school committee works at a unit of education level.

In providing and managing an education, there are guiding principles. It should be managed democratically, equally and non-discriminatorily, and is based on human rights, religious values, cultural values, and national pluralism (Article 4 [1]). In practice, it should be managed systematically within an open system—a multi entry and exit system with manageable flexibility such as in choosing a program and its accomplishment timing—and multi-meanings—a polyvalent education whereby the processes are oriented to the inculcation of cultural values, empowerment, character building and personality development, and development of various life skills (Article 4 [2]).

Accordingly, education should be understood as a life-long process, that there are different types of education of which people can choose without having to be restrained by their ages. An education itself is conducted through modeling, motivating, and developing creativity as the fundamentals in the processes of learning. In terms of contents, in the beginning, education is believed to be dependent on the acquisition of reading, writing, and arithmetic abilities. In the process of education, the involvement of wider community is seen pivotal, not only in terms of participation in monitoring sense, but also related to how education can be facilitated better in its multiple aspects.

The vision of Indonesia's national education is, "to bring into being the education system as a strong and respected social institution to empower all citizens of Indonesia to become enlightened human beings who are able to keep abreast of the challenges of the time" (UU No. 20/2003, Supplement, Part 1). Accordingly, there are five missions to be accomplished,

"(1) To strive for the broadening and even distribution of opportunities for quality education for all Indonesia's citizens; (2) to assist and facilitate the development of their potentials, from early childhood throughout life, in order to bring into being a learning society; (3) to improve quality of educational inputs and process to optimize the formation of moral character building; (4) to enhance the professionalism and accountability of educational institutions as centers for acculturation of sciences, skills, experiences, attitudes, and values based on national and global standards; and (5) to empower community participation in the provision of education, based on the principles of autonomy in the context of the unity of the Republic of Indonesia" (UU No. 20/2003, Part 1).

Conceptually overlapping to certain extent, there are also 'purpose', 'function', and 'strategies of development' of Indonesia national education system. In the Constitution, the purpose of education is to elevate one's religiosity (faith and spirituality) and morality, upon which is believed that the quality of the life of the people or nation will advance (Article 31 [3]) while in the Act on National Education System it is "to develop learners' potentials so that they become faithful and pious to the Almighty God, possess moral and are noble individuals, be physically healthy, are knowledgeable, skillful, and independent, as well as become democratic and responsible citizens" (Article 3).

The function of education is meant as what education contributes to the nation building as a continuous process. It is then stated that education functions "to develop the capacity, character and dignified civilization of the nation in order to enhance its intelligent way of life [for an intelligent nation]" (UU No. 20/2003, Article 3). More practically, education functions as (1) a unifying instrument [of the people of the nation]; (2) an instrument to equally participate in nation building; and (3) an instrument through which all citizens can optimally develop themselves (PP No. 19/2005, Supplement).

Strategically, in order to attain the purpose and to make education function there are thirteen strategies commended in the Act on education:

"(1) implementation of religious and moral education; (2) development and implementation of competence-based curriculum; (3) educative and dialogic (deliberative) processes of learning; (4) empowering educational evaluation-accreditation-certification; (5) provision of educative learning facilities; (7) the provision of educational funding based on principles of equality and equity; (8) the provision of open education and equality in education; (9) the implementation of compulsory basic

education; (10) the implementation of autonomous management of education; (11) the empowerment of community roles; (12) the center of community empowerment and development; and (13) the implementation of the monitoring activities in national education system” (UU No. 20/2003, *Supplement*, Part 1).

Lastly, there is what is called as educational reform in education (PP No. 19/2005, *Supplement*). There are three progressive points in it while the last point might be intended for quality control yet it is very likely to dampen the other three as it assumptively enables excessive controls through administration and managerialism. The notions in the reform comprise of positioning pupils the agents of learning, schooling outputs as the subjects for nation development (building), socio-culturally integrated learners, and benchmarking at school level.

TABLE 5.1 Educational reform concepts

<p>[Pupils as the agents of learning] <i>First</i>, education is managed as enculturation (cultivation) and empowering processes of the pupils along their lifetime, with exemplaries, and that it builds their will, develop their potentials and creativity. The paradigm of education is shifted from merely teaching to facilitating learning, from the role of transforming the taught knowledge to be learned by the pupils into providing more opportunities for the pupils themselves to develop their potentials and creativity.</p>
<p>[Schooling outputs as the subjects or agents for nation building] <i>Second</i> there is a shift from the paradigm of positioning human beings as ‘mere resources’ in nation building into ‘the subjects’ of the building processes, in which enculturation and empowerment become are emphasized. As subjects, human beings [should] have corresponding personal characteristics [to] understand the dynamics of their psychosocial and cultural surroundings. Education, thus, should encompass (1) the development of faith in God and piousness; (2) the development of perspectives on nationalism, democracy, and personality; (3) the acquisition of sciences and technologies; (4) the development, instilling, appreciation, and expression of arts, and (5) the physical and psychological growth of human beings.</p>
<p>[Socio-culturally integrated learners] <i>Third</i>, the pupils should be integrated into their socio-cultural environments. It is the process of the actualization of intellectual, emotion, and spirituality of the pupils in understanding any issues, from the simplest external phases to the most complicated internal phases, that are related to them and their environments.</p>
<p>[Benchmarking at school level] <i>Fourth</i>, a benchmark of every stakeholder and unit of education is needed, which consists of certain criteria and minimum criteria of various aspects related to the management of education, namely (1) an education with proportional and holistic contents; (2) democratic learning processes that are educative, motivating, endorsing creativity, and dialogic; (3) quality and measurable outcomes; (4) development of teachers’ and educational staffs; (5) availability of the facilities and infrastructures to facilitate the proximal development of the pupils; (6) development of educational management that empowers educational units; and (7) evaluation, accreditation, and certification with continuous quality improvement orientation</p>

(PP No. 19/2005, *Supplement* [I])

5.2.3 Children, learners, and teachers

Constitutionally, children are basically positioned as having self-determination, that they have the rights “...to live, to grow and to develop, and shall have the right to protection from violence and discrimination” (UUD 1945, Article 28B [2]). In terms of education, parents have the rights to choose the schools for their children and obtain related information on the progress of their education and parents with basic school-aged children (7-15 years) are required to provide them with relevant education (UU No. 20/2003, Article 7 [1-2]).

Defining pupils or learners generally, as education is not only for children, they are “... the members of any community wishing to develop their potentials through a learning process that is available in a particular stream, level and type of education” (UU No. 20/2003, Article 1 [4]). Accordingly, an education should be facilitating the development of the pupils “... so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, who are democratic and responsible” (Article 3). As the subjects of learning they should get religious education, an education that is in accordance with their talents, interests, and capacities and that they must be respected in accomplishing their education in accordance with their own learning paces within the reasonable time limitation (Article 12 [1]).

As the facilitators in learning, teachers are referred as ‘*pendidik*’ (literally means educators) who are “... professionals, who have the duty to plan and implement learning processes, to assess education outcomes, to carry out counseling and training, and to conduct research and community service, especially for higher education institution personnel” (UU No. 20/2003, Article 39 [2]). Together with supporting educational personnel, there is an emphasis that they must be able to “... create meaningful, joyful, creative, dynamic, and mutually interactive education environment and ... be the role model and uphold the reputation of their institution, profession, and position in accordance with the trust deposited in them” (Article 40).

Teachers are also said as the agents of teaching with four competences, namely pedagogical, personal, professional (academic), and social competence and that they should have leadership and entrepreneurship in education (PP No 19/2005, Article 28/38). *Pedagogical competence* is related to the ability to manage teaching and learning, understand learners, conduct relevant assessments, and facilitate learners to actualize their potentials; *personal competence* is the possession of determined, stable, mature, wise and authoritative

personality, a role-model for the pupils, and noble characters; *professional competence* is the extensive and deep understanding of the subject[s] taught that enable a teacher facilitate pupils to accomplish the competence standards required in the national education standards (SNP); and *social competence* is the ability of educators as members of a learning society to effectively communicate and socialize, not only with their pupils, teaching colleagues, school staffs, parents, but also with society as a whole (PP No. 19/2005, *Supplement*). More practically, teachers should create meaningful, enjoyable, creative, dynamic and dialogical educational atmosphere (UU No.20/2003, Article 40 [2]).

Up to this point, philosophically, the author sees the overlapping of Indonesia's underpinning concepts of education with constructivistic-cognitivist perspectives. Even it can be seen that there are ideas, in terms of curriculum making, a strong sense of the importance of learners' existential beings (Null, 2011). In the Constitution, especially, the space for the development of learners' human agency is clearly provided as there are recognition of fundamental human rights regarding education and freedom for expression. However, in the Act on national education system (UU No. 20/2003) and related Government Regulation (PP No. 19/2005; PP No. 32/2013; PP No. 13/2015), there is an internal tension, between applying constructivistic views, in which teachers and learners' agency is recognized, and pragmatically systematizing education, in which standardization becomes deterministic. In more practical policies, as we will see in the following sections, how education should be managed is standardized complicatedly.

5.3 Indonesia's 2013 Curriculum

5.3.1 The national education standards

A curriculum in Indonesia's education system is constructed based on what is termed as 'national education standards' (UU No. 20/2003, Article 35 [2]). The standards are developed, monitored in practice, and reported by a quality assurance body (Article 35[3]). The national education standards are, "the minimum criteria that *a school should provide* in terms of contents, processes, output competences, educational personnel, facilities and equipment, management, budgeting, and educational evaluation" (UU No. 20/2003, Article 1 [19]). In terms of the discussion on curriculum, four standards seem to be most relevant, namely content, process, output competences, and evaluation, although all of the standards can be seen as interconnecting and supporting one another as a whole, that they are determined as a thorough standardization of an education system.

TABLE 5.2 Indonesia's Education Standards

Indonesia's Education Standards	Standard of contents Standard of processes Standard of output competences Standard of educational personnel Standard of facilities and equipment Standard of management Standard of budgeting Standard of educational evaluation
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First, content standards are the "... *scope of learning materials and levels of competency* which are set as the requirements for output competency, competency in learning materials, competency for each subject matter, and syllabus, all of which must be achieved by learners at given levels and types of education" (UU No.20/2003, Article 35, Supplement). What is meant by the scope of learning materials is what the pupils learn in an educational unit (a school) along their schooling years. Meanwhile, level of competency is what pupils learn at a particular level along a schooling year. Practically, a content standard consists of basic frameworks and structure of curriculum, learning ratio [load], school unit-based curriculum, and academic calendar (PP No. 32/2013, Article 5). A scope of learning materials standard is determined based on obligatory contents [subjects], scientific concepts, and specified characteristics and programs of the educational unit. And a level of competency is determined based on the level of development of the pupils, Indonesia's competency level, and the multi-staged competency acquisition.

TABLE 5.3 Standard of Content

Standard of content	Scope of learning [or educational] materials	Educational unit [school] level (such as <i>primary</i> , <i>lower secondary</i> , ...)	<i>Criteria:</i> -Obligatory contents -Knowledge concepts -Characteristics and specified programs of a school	<i>Practical components:</i> -Output competencies -Competencies to be learned (core competencies) -Competencies to be learned of particular subject (basic competencies) -Syllabi
	Levels of competency	Grade level (<i>primary one</i> , <i>primary two</i> , ...)	<i>Criteria:</i> -Level of learner's development -Indonesia's competency qualification -Multi-staged competencies acquisition	

Source: UU No. 20/2003 & PP No. 32/2013

Second, standard of process is the criteria of teaching implementation [or *learning facilitation*] at an educational unit or a school in order to make the pupils able to achieve the

output competency standard (PP No. 32/2013, Article 1 [7]). Learning is defined as “... the process of interaction between learners and educators and learning resources in a particular learning environment” (UU No. 20/2003, Article 1 [20]). Learning should be facilitated to be interactive and educational with the principles of modeling, motivation and creativity in its process (Article 7 [4]). More thoroughly, learning is facilitated to be inspiring, fun, challenging, active, and providing sufficient room for pupils’ initiatives, creativity, and *independency* in accordance with their talents, interests, and physical and psychological development (PP No. 32/2013, Article 19 [1]). Standard of process [administratively] consists of planning of teaching/learning [or learning facilitation] and its implementation, evaluation of learning achievement, and supervision of teaching.

TABLE 5.4 Standard of process

Standard of [teaching/learning] process	<ul style="list-style-type: none"> -Planning of teaching/learning [learning facilitation] -Actuating of teaching/learning plan -Evaluation [assessment] of learning outcomes -Supervision of teaching
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In learning facilitation, a school should set maximum number of participants in every classroom, teaching load of a teacher, ratio of the number of textbooks compared to pupils, and ratio of pupils compared to teachers (PP No. 19/2005, Article 19). Learning facilitation is also emphasized to develop reading and writing culture. Furthermore, assessment of learning achievement can be conducted using different techniques in accordance with the learned basic competence[s] (PP No. 32/2013, Article 22). The techniques can be written test, observation, practicum, individual or group tasking. And regarding supervision of teaching, it consists of monitoring, [direct] supervision, evaluation, reporting, and feedback for further development (PP No. 19/2005, Article 23). All of the standards—teaching/learning process planning, its implementation, assessment of learning achievement, and teaching/learning supervision are developed by Board of National Standardization of Education (BSNP) (PP No. 19/2005, Article 24).

Third, output competency standard is “the qualification of graduates, which covers attitudes, knowledge and skills, in accordance with the national standards that are laid down” (Article 35, Supplement). This standard is used as the criterion on which evaluation of learning outcomes is based and in determining pass category, that every student is passed and graduated from an educational unit as long as they have achieved the predetermined passing grade (PP No. 32/2013, Article 25). The standard includes all competences of every subject, which can

be categorized according to learning domains: affective, cognitive, and skill aspects. All of the standards of primary and secondary education are developed by the Board of National Standardization of Education (BSNP) while the standards for higher education are determined independently by each higher education institution (PP No. 19/2005, Article 27).

TABLE 5.5 Standard of output competences based on units of education

Primary levels	<i>Construct the foundations</i> of human intelligence, knowledge, personality, noble characters, skills for independent life, and readiness for further education
General secondary levels	<i>Develop</i> learners' human intelligence, knowledge, personality, noble characters, skills for independent life, and readiness for further education
Vocational secondary levels	<i>Develop</i> learners' human intelligence, knowledge, personality, noble characters, skills for independent life, and readiness for further education in line with their educational vocations
Higher education	<i>Prepare learners to be civilians</i> with noble characters, knowledge, skill[s], independency, and attitude—with which they [can] invent, develop and apply the knowledge, technology, and arts that are beneficial for humanity

Source: PP No. 19/2005, Article 26)

Overlapping to certain extent with the standard of process, *fourth*, regarding educational assessment [or evaluation] there is a differentiation between what is called as *penilaian* (tends to be translated as assessment) which is defined as “a process of collecting and processing information to measure pupils’ learning achievement” (PP No. 32/2013, Article 1 [24]) and *evaluasi* (evaluation) which is defined as “an activity of controlling, assuring, and judging the quality of education on its various components at every stream, level, and type of education as a form of accountability in managing education” [25]. Here, thus, can be seen that *evaluasi* is defined as having a broader scope while *penilaian* specifically deals with pupils’ learning achievement. There is also a differentiation between *penilaian hasil pembelajaran* (assessment of teaching outcome) and *penilaian hasil belajar* (assessment of learning achievement). The author argues that both of them refer to the same objective, to produce knowledge on the achievement of pupils’ learning ((PP No. 32/2013, Article 22 and 64).

Practically, two forms of assessment are proposed, *ulangan* [means ‘reviewing quiz’ and pedagogically is a formative test] and *ujian* [summative test in nature] (PP No. 32/2013, Article 1 [26-27]). *Ulangan* is officially defined as “any processes managed to continuously measure the attainment of the learners on the required competences in learning processes in order to control and improve their learning achievement” [26]. And *ujian* is defined as “any activities managed to measure the attainment of the learners on the required competences in

order to recognize their learning achievement and/or their completion of learning in an educational unit” [27].

There are three standardized types of assessment based on who conducts it, namely by the teacher, the educational unit [school], and officially by the government (PP No 19/2005, Article 63 [1]). The aims of assessment are to monitor learning [or educational] process and learners’ achievement, and to continuously improve learners’ learning achievement. The results of those assessments are used to grade the achievement of the learners, taken as the data in reporting learners’ achievement in learning, and to improve learning processes (Article 64). In short, it can be seen that those assessments are understood in both accountability and learning improvement perspectives, although the emphasis is given more on the former instead of the latter.

Assessment of learning achievement at educational unit level [school] is based on how far the output competences have been achieved by the learners in all subjects (PP No. 32/2013, Article, 65). Although it is intended as an accumulative valuation of learners’ achievements, in practice, there is what are called *ujian sekolah* or school tests which is decisive in determining whether a learner can graduate—a form of high-stake assessment. Despite being regulated that the daily assessments made by teachers should be considerably taken into account in determining learners’ pass, of which usually called *process-based grades*, what is deterministically imposed actually is the tendency of accountability, that their pass is determined by their test scores.

In line with the high-stake tests at school level, there is also what is called as ‘evaluation of learning achievement by the government’ (PP No. 19/2005, Article 66). This is aimed at assessing the achievement of competency outputs nationally of certain subjects in scientific and technological cluster in form of national examination. The examination should be conducted objectively, fairly, and accountably once or twice a year, and is organized by BSNP. National examinations are required to be participated by the pupils who are about to finish their basic or secondary education. However, based on Government Regulation (PP) No. 32/2013, national examination for primary levels are not anymore compulsory. The result of national examination is used considerably to map out the quality achievement of a program or an educational unit [school], as the basis of being accepted at higher level of education, as the passing criterion to graduate from a program or an educational unit, and as a basis in providing supports for quality development of an educational unit (PP No. 19/2005, Article, 68).

The pupils who fail in their national examination can sit for reexamination in the following year (PP No. 32/2013, Article 69). Every pupil sitting for national examination is not

charged with any fees and whoever passes receives a report paper telling their test result. The national examination for lower secondary pupils in the end of year three is related to their mastery of several subjects, namely Indonesian, English, mathematics, and natural science (PP No. 32/2013, Article 70). For those who do not study normally at a school (Program B) may sit for an equivalent national examination in order to obtain an equivalent certificate. Beside the above subjects, they also are tested on general social science and civics. For upper secondary pupils, they are tested on Indonesian, English, mathematics, and specified subject[s] of their programs.

In order to graduate from an educational unit or a school, the pupils should accomplish all learning programs, obtain minimum or higher grade of every subjects learned, and pass the school as well as national examinations (PP No. 15/2005, Article 72). Passing criteria in a national examination is developed by BSNP and is regulated in a regulation of the Minister of Education. The latest regulation is that national examination is not anymore that decisive and it is now more used as a mapping instrument of school, regional and national educational academic achievements. However, its high-stake nature makes educational units still use it as important parameters, such as in new student admissions.

TABLE 5.6 Standards of educational assessment

Managed by teacher(s)	-Reviewing quiz (<i>ulangan</i>) -Test (<i>ujian</i>) -Observation -practicum -tasks
Managed by an educational unit (school)	-School test
Managed officially by the government	-National exams

5.3.2 Indonesia's 2013 Curriculum

In line with the tendency of standardizing educational aspects, a curriculum is officially defined as "... a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given education objectives" (UU No. 20/2003, Article 1 [19]). Operationally, there are two components are required, *first* is an administrated plan of what to teach and learn and *second* is the method on how to implement the plan in teaching (or learning facilitation) (Permendikbud No. 67/2013; Permendikbud No. 57/2014).

Legally, beside what is called as competency-based curriculum (UU No. 20/2003, Supplement) the curricula for all levels of education are actually subject-matter based in nature. Curriculum for basic and secondary levels must include religious education, civic education, language, mathematics, science, social sciences, art and culture, physical education and sports, vocational skills and local content (Article 37 [1]). Curriculum for higher education must include religious education, civics, and language (Article 37 [2]). Furthermore, the provision of curriculum content is stipulated by a government regulation (Article 37 [3]) in forms of operational standards.

Nationally, curriculum development is diversified according to the standardized specifications of every educational unit (or school). At regional, district, municipality, and school level, the consideration of available resources and learners' potentials is required. Furthermore, beside it is developed in accordance with national education levelling system, curriculum development is required to take into account any educational efforts to develop religiosity, morality, learners' intelligence and interests, regional and national developmental demands, working-fields, the development of sciences, technologies, and arts, global dynamics, and national unitedness and values (UU No. 20/2003, Article 36).

The management of curriculum is stated as the responsibility of the central, regional, and district/municipal government, as well as each educational unit, which includes the planning, implementation and evaluation of curricula. However, instead of 'decentralized', the central government manages most of the affairs. It has the authority to design, author, and evaluate (1) curriculum documents of every school or educational program, (2) curriculum documents of every subject, (3) curriculum implementation guides, (4) student textbooks, and (5) teacher guide books (PP No. 32/2013, Article 77P). Meanwhile, regional [provincial] government only has the authority in coordinating and supervising the management of local content of secondary schools, while district/municipal government is responsible in coordinating and supervising the local content of primary education. Curriculum management here includes authoring of local content curricula, student textbooks, and teacher guide books. At school level, school administrators and teachers are responsible in determining local content, managing school-based curricula, and designing lesson plans as well as implementing them in teaching.

What is said as school-based curriculum or '*kurikulum tingkat satuan pendidikan*' is "an operational curriculum that is developed and implemented by each educational unit" (PP No. 32/2013, Article 1 [20]). In developing this curriculum, a school should refer to nationally developed standards, namely national education standards (as having been discussed above),

basic framework and structure of curriculum, and curriculum implementation guide (Article 77M). There is then what is called as ‘curriculum document[s]’ which is defined as “[a bundle of] operational instruments to facilitate the development, implementation, and evaluation of curriculum” (Article 77O). The documents consist of curriculum of an educational unit or program, subject-matter curriculum, student textbook, teacher [guide] book, and etcetera. Yet, before discussing further the parts of the curricula, the author will at first discuss the theoretical aspect of competency-based curriculum, in addition to the discussion in Chapter 2.

Indonesia’s 2013 Curriculum and competency-based learning

Competency-based curriculum, as required by UU No. 20/2003, theoretically, is closely related to—if not rooted in—competency-based learning. It is a type of learning rooted in experiential learning. Historically, as having been discussed partially in Chapter 2, experiential learning (and curricula) has been an alternative to schooling curricula with subject-matter orientation and teacher-centered mode of instruction. In this approach, pupils’ experiences are seen as central in learning processes. Teachers’ tasks are to create conducive learning environments that activate and develop pupils’ learning experiences.

In an experiential learning, experiences are related but not limited to “(1) the external or internal event or action; (2) the associated sensation and perception; and (3) the resulting interpretation” (Jordan, Carlile & Stack, 2008:199). Constructivistically, learning, to greater extent, is a meaning-making process, in which previous events and existing mental constructs are involved. In a human agency perspective, the temporality and contextual dimensions as well as forms of existing embodied, practical and discursive knowledge that a learner possesses are involved (Archer, 2004).

In short, learning is seen as occurring when there are meaningful experiences and it encompasses the experiences “... of others, and it may be structured or unstructured, formal or informal, inside or outside a classroom” (Jordan, Carlile & Stack, 2008:200). The emphasis of experience in learning can be seen in some definitions that learning occurs when there is a transformation of experience resulting in the acquisition of knowledge (Kolb, 1984); an interpretation or reinterpretation of an experiences (or experiences) for a further action (Mezirow, 2000); a change in a learner cognitively, affectively, and behaviorally because of a formal or informal education process (Wilson, 2005); and an active ‘sense-making’ process in the dialectics between the inner and outer aspects of a learner (Beard & Wilson, 2006). Boud, Cohen and Walker proposed five basic notions of experiential learning “(1) experience is the

foundation of, and the stimulus for, learning; (2) learners actively construct their experience; (3) learning is a holistic process; (4) learning is socially and culturally constructed; and (5) learning is influenced by the socio-emotional context in which it occurs” (as cited in Jordan, Carlile & Stack, 2008:200).

There are then different emphases of the theories on the relation between experience and learning, such as on social and cultural experience (Vygotsky, 1982; Bruner, 1996), actions (Piaget, 1969), or vicarious experience (Bandura, 1977). One of the most important features of experiential or experience-based learning is the emphasis on reflection, that learners interact with what they experience and learn from those experiences (Jordan, Carlile & Stack, 2008). Reflection itself is defined as ‘the activity of critically analyzing our actions and ideas with the goal of improving performance’ (p. 201). In reflecting, learners can undergo rational process (Dewey, 1933); use of tacit knowledge in reflection-in-action and reflection-on-action (Schön, 1987); be in form of learning cycle (Kolb 1984); or involve in transformative experiential learning (Mezirow, 2000).

As to competency-based learning, beside it is historically derived from experiential learning, it has actually materialized because of the industrial revolution in the US after the Second World War. In industries, there have been methods of training in which trainees and workers are educated with specific competencies for certain measurable tasks. The competency-based method has then been adopted in public education mostly in the 1970s. According to Jordan, Carlile & Stack (2008), the adoption has resulted in “[1] the learning outcomes movement; [2] the standardization of education; [3] initiatives in the vocational and business sectors; and [4] the emergence of the concept of ‘transferable skills’” (p. 209).

Furthermore, there are two features of competence-based learning as a type of experiential learning, namely the availability of learning activities and the development of skills and competencies. Technically, three differentiated but overlapping terms are usually used: ‘skill’, ‘competency’, and ‘competence’. *Skill* refers to “... the ability to carry out a particular activity consistently”; *competency* refers to “... the ability to carry out a complex task that requires the integration of knowledge, skills and attitudes”; and *competence* refers to the “... ability to perform a role effectively within a context” (Jordan, Carlile & Stack, 2008: 203).

TABLE 5.7 Differences between competence, competency, and skill

Terminology	Behavior coverage	Emphasis	Example
Competence	Role	Context	Teaching ability
Competency	Task	Complexity	Effective QA management in teaching
Skill	Action	Consistency	Questioning ability

(Developed from Jordan, Carlile & Stack, 2008)

A competence—in which one or more competencies and skills are incorporated—is cognitively, affectively and behaviorally formed or with an integration of what is usually called as learning domains, such as in the taxonomy developed by Bloom et al (1956) and Krathwohl et al (1964). In Indonesia's 2013 Curriculum, adopting Bloom's taxonomies, there are basically three learning domains—cognitive, affective and psychomotor—with an addition of spiritual (religious) domain which be grouped as an affective form.

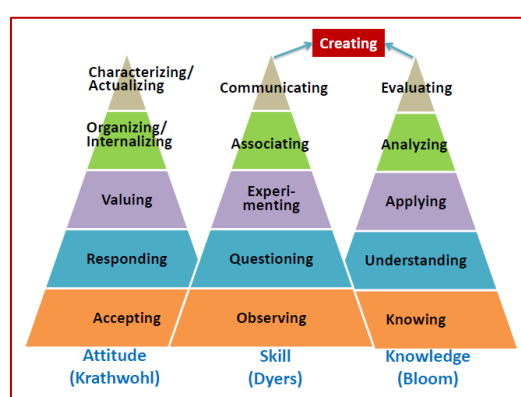


FIGURE 5.1 Framework (taxonomy) for developing competencies (Kemendikbud, 2013:61)

In line with the different levels of schooling, conceptually, there are different emphases. Curricula for pupils of primary levels (SD) are designed more for the development of affective aspect (attitudes) than of skill and knowledge. The higher the level is, the more emphasis is given to complicated knowledge and skills (Figure 5.2).

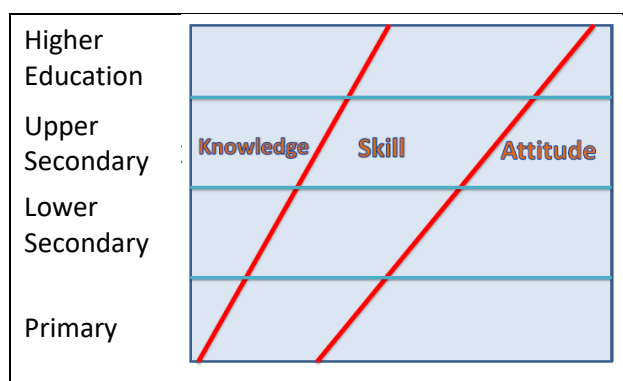


FIGURE 5.2 Types of competencies and their emphasis in different levels of schooling ((Kemendikbud, 2013:18/29)

Generally, in Indonesia's 2013 Curriculum, there are two types of competencies, namely the core competencies (CC) and the basic competencies (BC). A core competence is defined as the level of competency that must be acquired by pupils at a level of their schooling or school age. A core competency functions as an organizing element in a curriculum, in which there are several derived basic competencies. Basic competencies themselves are derived from one or more core competencies, on which are further determined the corresponding learning contents for a certain theme or a subject-matter (Permendikbud, No. 57/2014, Article 3). In another word, a core competency is a more general competency from which basic competencies are derived.

To sum up and conclude, competency-based curriculum can be said as closely related to competency-based learning where experiential learning is pivotal. This type of curriculum is developed in Deweyan pragmatism with strong neo-behaviorism. Analytically, generally recognized competency-based learning relies on observability and measurability requirements. The tendency then takes it to the use of learning taxonomy, in which human abilities are differentiated categorically. Beside the use of Blooms taxonomy (Bloom et al, 1956) and its revisions (such as by Krathwohl, 2002), Indonesia' 2013 curriculum also bases its competence levelling on the structure of the observed learning outcomes (SOLO) as developed by Collis and Biggs (1976) and Gowan and Erikson (1981) (cited in Permendikbud No. 64/2013, Appendix).

Rationale, characteristics and purpose of Indonesia's 2013 curriculum

In introducing why Indonesia' 2013 curriculum is implemented, there are rationales, characteristics and a purpose. Regarding rationales, there are what are defined as internal challenges, external challenges, [educational] thinking pattern improvement, curriculum management reinforcement, and learning material concentration (Permendikbud No.67/2013; Permendikbud, No. 57/2014). Internal challenges include the demands of standardizing national education standards and responses to the rapid growth of Indonesia's productive aged citizens in order to prepare them with competences and skills for working or to be economically dependent. As to external challenges, it is stated that the curriculum is designed to respond globalization, environmental issues, advancement of technology and informatics, creative industry and culture, and international education development (especially Indonesia's low ranking in TIMSS and PISA).

What is more interesting and important practically is what is called as ‘thinking pattern improvement’, which can be seen as a call for changes in learning patterns. They are that (1) teacher-centered becomes student-centered learning; (2) teacher-student interaction becomes interactive learning pattern (teachers, learners, society, and other sources); (3) isolated teaching/learning becomes networking learning; (4) passive learning becomes active learning (and scientific approach learning); (5) Individual learning becomes collaborative-based learning (or team-learning); (6) single-medium facilitated learning becomes multimedia-based learning; (7) mass-based learning becomes user-based learning (focusing on then uniqueness of the learners); (8) mono-discipline based learning based becomes multi-discipline based learning; (9) passive learning becomes critical learning (Permendikbud, No. 57/2014).

As to curriculum management reinforcement, the curriculum is claimed as an endeavor to (1) empower teachers to be able to work more cooperatively; (2) empower school administrators as educational leaders; (3) empower school facilities and infrastructures for the sake of manageability of schools and learning processes. Lastly, learning material concentration is that the curriculum is designed to reduce what are seen as irrelevant learning materials [or subject matters] and maximize the use of learning periods for exploring and elaborating relevant materials (Permendikbud, No. 57/2014).

Furthermore, the 2013 curriculum is claimed as having been built with six characteristics. They are (1) development of adequate spirituality, curiosity, creativity, cooperation, intellectuality, and psychomotor; (2) society-based school for society-based learning; (3) provision of sufficient time for the development of attitudes, cognition, and skills; (4) competence-based (as the standards for teaching-learning activities) consist of core class competences and subject-matter competences; (5) class core competences become the organizing elements of basic competences; (6) basic competences are developed based on accumulative, reinforcing, and enriching principles between subject-matters and education levels—organizationally and horizontally (Permendikbud No.67/2013; Permendikbud NO.57/2014).

After all, the purpose of the 2013 curriculum itself is stated as an endeavor “... to prepare Indonesia’ human beings who have living capabilities both individually and socially, [characterized with] their religiosity, productivity, creativity, innovation, and morality and that they are able to contribute to society’s well-being, their nation and state, as well as world’s civilization.”

Parts of Indonesia's 2013 curriculum

Indonesia's 2013 curricula for basic and secondary level consists of what are called as curriculum basic frameworks, curriculum structure, syllabus, subject-matter guide, and integrated-thematic learning [for primary levels] (PP No. 32/2013, Article 77; Permendikbud No. 57/2014, Article 1). The author will describe each of these parts and provide necessary comments.

TABLE 5.8 Indonesia' 2013 Curricula

Indonesia' 2013 Curricula (PP No. 32/2013, Article 77; Permendikbud, No. 57/2014)	-Curriculum basic framework(s) -Curriculum structure -Syllabi -Subject-matter guide and integrated-thematic learning [for primary levels]
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The Indonesia's 2013 Curriculum basic frameworks

Curriculum basic frameworks are defined as “the conceptual structures which are developed based on national education standards” (PP No. 32/2013, Article 1 [17]; PP No. 13/2015, Article 1, [17]). They are also defined as the foundations upon which the curriculum is intended to have been built, namely philosophical, sociological, psycho-pedagogical, theoretical and juridical (PP No. 32/2013, Article 77A; Permendikbud No. 57/2014, Appendix). The frameworks are referred in developing national curriculum structure, local contents, and school-based curriculum.

TABLE 5.9 Curriculum basic frameworks

Philosophical Foundations	-Education is rooted in socio-cultural context, with an emphasis on the nation's past, present and future -Learners as the creative heirs of their society's traditions, socio-cultural context as a determinant factor in building reasoning capacity, and socio-cultural heritages as the source of identities, personal preferences, interactions -Education as a means to develop intellectual and academic capacities (essentialism) in specified subjects -Experimentalism (or experientialism?) and social-reconstructivism for the development of intellectual, social, emphatic, and participatory capacities of learners, so that they are able to solve individual and social problems reflectively
Sociological foundations	-The inevitability of the needs to adapt in the dynamic changes as the consequence of the development of sciences, technology, and arts and the emergence of new professions -The need for knowledge-based society as the answer for the continuous changes, where the changes of curriculum is also inevitable
Psycho-pedagogical foundations	Education is based on the development of the learners within their living and temporal contexts as understood in transformative pedagogy. Education is the means through which pupils are positioned as gradually and psychologically maturing human beings.

Theoretical Foundations	-Standard-based education -Competency-based curriculum with national standards -Taught curriculum and learned-curriculum
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(Abridged from the Appendix of Permendikbud No.67/2013; Permendikbud No. 57/2014)

The structure of the Indonesia's 2013 curriculum

What is meant as ‘curriculum structure’ is the organization of core competencies, basic competencies, learning contents, subject-matters, and learning loads [or periods] at every educational unit and educational program (PP No. 13/2015, Article 77B [1]). Generally, curriculum structure for pre-school education is oriented to children personal development. At primary levels, the curriculum is structured to be containing general knowledge [of determined subjects] which are nationally standardized and local contents which are regionally determined based on local potentials and wisdom. And curriculum structure for secondary education includes general knowledge [of determined subjects], specified academic contents, specified vocational contents, and preferred academic contents.

Table 5.10 The structure of the Indonesia's 2013 curriculum

The structure of 2013 curriculum (PP No. 13/2015, Article 77B [1]; Permendikbud No. 57/2014)	Core competences (competencies to be learned)
	Basic competences (competencies to be learned of a particular subject)
	Learning contents
	Subject-matters
	Learning loads

What is officially meant as competency is “a set of affective, cognitive, and behavioral [abilities] that must be acquired, instilled, and mastered by learners after they learn a learning content, accomplish a [schooling] program, or graduate from an educational unit” (PP No. 32/2013, Article 1 [4]). To certain extent, it overlaps with the meaning of competency pedagogically, of which it is defined as “... the ability to carry out a complex task that requires the integration of knowledge, skills and attitudes” (Jordan, Carlile & Stack, 2008: 203). However, the emphasis can be seen as different. The official definition emphasizes ‘the acquisition’ of what have been learned—an accountability perspective of learning in relation to its outcome as ‘accumulated knowledge, attitudes, and skills’—while the theoretical definition emphasizes ‘the ability to carry out a complex task’—an emphasis on the construction of a capacity in which the integration of the three aspects of learning are required.

Furthermore, in line with the emphasis on accountability of learning, core competencies are defined as “the level of ability [that the pupils should have] in order to be qualified as

having successfully attained output competency standards in each level of schooling or program” (PP No.32/2013, Article 1 [13]) and the competencies “are taken as the basis for the development of basic competencies” (PP No. 13/2015, Article 77B [2]). To make it contextually more understandable, it can be compared to what is meant as basic competency. It is officially defined as “the ability [that the pupils should have] in order to be qualified as having successfully attained the related core competency and is acquired through learning” (PP No.32/2013, Article 1 [14] or “the level of ability in learning content context, learning experience, or subject matter that is referred to a core competency” (PP No. 13/2015, Article 77B [3]). Basic competency is also defined as “the abilities and learning materials under a theme of learning or a subject-matter at a primary school which are referred to [one or more] core competences” Permendikbud No. 57/2014, Article 3).

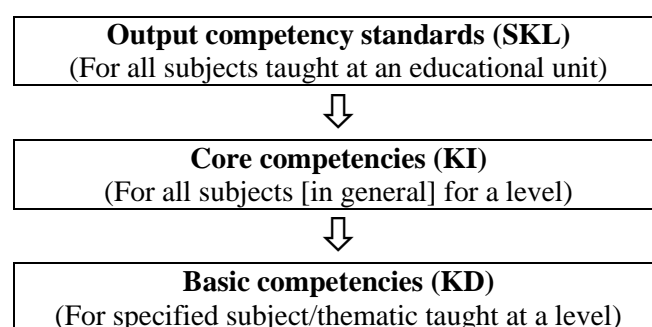


FIGURE 5.3 Hierarchy of competencies (Kemendikbud, 2013:18/29)

So, hierarchically, there are (1) output competency standards which are detailed into (2) core competencies which are detailed into (3) basic competencies. Structurally, there is what is called as synchronization that core competencies are positioned as organizing ideas of the basic competences of taught subject-matters. Horizontally, there is a synchronization of basic competences between subject-matters taught at a level of schooling, while vertically, there is a synchronization of a taught subject-matter between different levels.

The second part of a curriculum structure is what is called as learning contents (*muatan pembelajaran*). There is no official definition of this term. Based on its use in the policy documents (such PP No. 19/2005; PP No. 32/2013; and PP No. 13/2015), it can be defined generically as the materials the pupils learn. It is differentiated from subject-matter or ‘*mata pelajaran*’ which can be seen as more partitioned academically. The term ‘learning content’ signifies the possibility of inter-subject, integrated, or subject-less materials (PP No. 32/2013, Article 77I). In the texts analyzed, there are several uses of the term: (1) compulsory [learning] contents; (2) local [learning] contents; (3) general [learning] contents; (4) national [learning]

contents; (5) [learning] contents of [certain one or more subject]; (6) interest-based specified contents; and (7) vocational-based specified contents (PP No. 19/2005; PP No. 32/2013; and PP No. 13/2015). In short, learning contents are standardized learning materials that are determined nationally or regionally, which are referred in developing school-based curriculum, teaching, educational assessments, or other related things.

TABLE 5.11 Subject-matters and their objectives

Subjects	Objectives
Religious studies	Religious faithfulness, piousness and morality
Civics	Nationalism and motherland-devoting citizen
Languages	Communicativeness in national, local, and foreign languages
Mathematics	Basic life skills, logic, and thinking capacity
Natural sciences	Knowledge, understanding, and analytical capacity on surrounding natural environments
Social sciences	Knowledge, understanding, and analytical capacity on socio-cultural context
Arts and cultures	Artistic and cultural senses such as in painting, singing, and dancing
Physical education	Learners' healthy physically and mentality
Crafts	Practical skills of learners
Local contents	Learners' understanding of their local cultural and natural potentials

(UU No. 20/2003, Article 37 [Supplement]; PP No. 32/2013, Article 77J [Supplement])

Furthermore, curriculum structure for primary and lower secondary levels includes learning contents which are identified with subject-matters which are designed to develop pupils' spiritual-religious and personal-social attitudes as well as knowledge and skills (PP No. 32/2013, Article 77I/J). Learning contents can be originating from any of the designated subjects, which include religious studies, civics, languages, mathematics, natural sciences, social sciences, arts and cultures, physical education and sports, skill/vocational subjects, and local contents. So, content(s) can be organized into one or more subjects in accordance with the needs of an educational unit and program.

Curriculum structure for upper secondary consists of general knowledge, concentration-based specified contents, inter-subject specified contents, and vocationally specified contents (PP No. 32/2013, Article 77K). In short, in addition to the general knowledge contents—consisting of religious studies, civics, languages, mathematics, natural sciences, social sciences, arts and cultures, physical education and sports, skill/vocational subjects, and local contents—pupils at upper secondary are oriented to learn more specified academic contents and/or vocational skills, which should be chosen by the pupils themselves based on their personal interests and aptitudes.

Academic concentrations at general upper secondary are diversified based on academic clusters, comprising mathematics and natural sciences, social sciences, language and culture, and other concentrations facilitated particularly by educational units. Academic concentrations at upper secondary vocational schools can be technology and engineering, health science, arts, crafts and tourism, informatics and communication, agribusiness and agrotechnology, business and management, fishery and maritime, and any other concentrations considered as needed in the society.

The last part of curriculum framework is called learning load or '*beban belajar*' (PP No. 32/2013, Article 77E). Learning load is measured based on the number of periods (or hours) the pupils should spend in learning a theme or certain integrated themes. It can also be the whole activities they should participate in a week, a semester or an academic year. Learning load[s] includes typical classroom activities, structured programs, or independent tasks. The length of a period can be 35, 40, or 45 minutes and there are approximately 30 to 40 periods in a week. In a semester there are about 14 to 18 effective weeks or around 28 to 36 effective weeks in a year.

Syllabi, lesson plan, subject-matter guides, and integrated/thematic learning

Officially, a syllabus is "teaching/learning plan of a particular subject or theme which consist of core and competencies, learning materials, learning activities, assessment, time allocation, and learning sources (PP No. 13/2015, Article 1 [18]). In a shorter version, it is defined as "teaching/learning plan of a particular subject or theme in implementing a curriculum" (Article 77F). So, in terms of practicality, a syllabus can be seen as more operational than a curriculum. Syllabi are basically developed by the central government while local content syllabi are developed by respective regional governments. There is also a possibility that syllabi are developed by individual educational units in a scheme called as school-based curricula. Functionally, a syllabus is referred by a teacher in developing lesson plans (Permendikbud, No. 57/2014).

So, more operationally, there is another administrative and procedural plan prepared by teachers, that is, lesson plan or '*rencana pelaksanaan pembelajaran*'. Psychologically, it is regulated that a lesson plan should be based on learners' potentials, interests, aptitudes, and capacities (PP No. 32/2013, Article 77P). A typical lesson contains the statement of the educational unit where it is used, subject-matter, core and basic competencies, time allocation, learning outcome[s], designated pupils' characters, learning materials, teaching and learning

method[s], learning sources, and assessment. The teaching and learning method part of a lesson plan is usually containing some stages, namely preparation, main activity—in which there are stated exploration, elaboration and confirmation processes—and closing. And the assessment part consists of what products the learners are facilitated to produce or what performance they learn to perform. Assessments are ostly quantified.

Lastly, there is subject-matter guide and for primary levels is added with integrated/thematic learning guides or '*pedoman mata pelajaran dan pembelajaran tematik terpadu*' (Permendikbud, No. 57/2014, Article 10). Officially it is defined as 'the holistic profile of a subject-matter and the development of thematic/integrated learning contents which include the rationale, characteristics of a subject, its definition and principles, related core and basic competencies, learning design, learning model[s], assessment, learning media and sources, and the role played by the respective teacher as school culture model". This document should be developed by the government. Functionally, the guides are designed to help teachers in understanding subject-matters and learning themes in accordance with the characteristics of 2013 curriculum and are referred in developing and implementing lesson plans.

To sum up, as legally stated in the Act on education (UU No. 20/2003) and derivative regulations, Indonesia's national curricula should be competency-based. After reading the available policy documents as having been discussed above, the author accordingly concludes that the Indonesia's 2013 curricula are centering in the ideas of standardization of educational practices, in order to ascertain pupils' acquisition of standardized competencies, and are supported by administrative and procedural instruments. In other words, it is also according to the definition of a curriculum in the Act on education that it includes 'what' to teach or learn and 'how' to teach/learn it (UU No. 20/2003, Article 1 [19]).

In terms of what pupils learn or should be able to acquire, there are three main standards referred, namely output competency standards, core competencies, and basic competences. Learning contents or materials and the contents official textbooks are derived from those standards. In terms of how those materials are taught or learned, there is what is called as subject-matter guide as well as official teacher book for every subject.

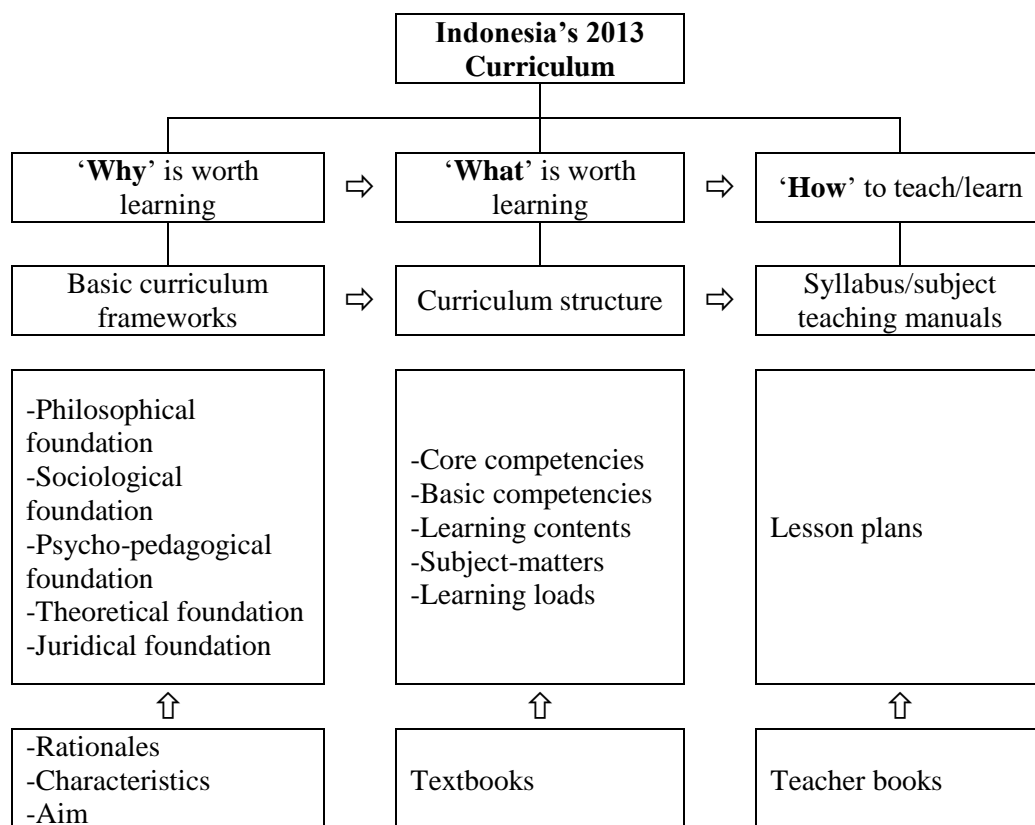


FIGURE 5.4 Indonesia's 2013 curriculum (Kemendikbud, 2013:18/29)

5.4 Curriculum of Islamic Studies for Grade Five

5.4.1 Core and basic competences for Islamic Studies in Grade Five

There are four core competences in the curriculum for fifth graders, namely spiritual, social, cognitive and skill. *First*, spiritual competence mainly signifies the reception of the belief or religion and what it teaches, by which not only the personal but also the social identity of every student is then identified. Reception is assumed as enabling pupils to practice and value the teachings of the religion they adhere. *Second*, social competence is related to the acquisition and practice of the common or universal values or traditions with which the pupils interact within any socio-cultural settings where they are, such as in the family, among friends, toward teachers, and their neighbors. Among the values are honesty, discipline, responsibility, politeness, care, [self]-confidence and nationalism.

Third, cognitive competence is related to the pupils' understanding of factual and conceptual knowledge through observation, questioning, and experimenting, and are motivated by curiosity about themselves, God's creatures, and the things they find at home, school, and playground. And *fourth*, skill-related or behavioral competence is related to the pupils' ability to show or exhibit the factual and conceptual knowledge they have learned in systematic,

logical, and critical language, in esthetical product[s], in movements demonstrating healthy children, and in action[s] reflecting the behaviors of faithful and virtuous children.

These four core competences are for all subjects in a level of schooling, which in this case are for all subjects in Grade Five. The differences are therefore in the contents or the subject-matters of what are learned, even though the contents themselves are designed to be thematically organized. It is believed that this model of curriculum design will provide pupils with more holistic, interconnecting, and real-life based knowledge (Permendikbud, No. 57/2014).

TABLE 5.12 Core and basic competences of Islamic Studies for Grade Five

Core Competences (CC)	Basic Competences (BC)
CC 1. Receive, practice, and value the teachings of the religion adhered by the student	BC 1.1 Get used to reciting al-Quran in <i>tartil</i> [hymnody: in proper order and with no haste]
	BC 1.2 Believe that al-Quran is the last holy scripture and take it as the guidance in life
	BC 1.3 Perform obligatory fasting in Ramadan as one of the pillars of Islam
	BC 1.4 Perform <i>tarawih</i> prayers [commendable prayers at Ramadan nights] and recite al-Quran in the Ramadan month as the manifestation of the devotion to Allah and His messenger
CC 2. Show honest, disciplined, responsible, polite, caring, and confident behaviors in interactions in the family, with friends, teachers and neighbors and love towards his/her country	BC 2.1 Posses [show] honesty as the implementation of Q.S. al-Ahzab (33:23)
	BC 2.2 Posses [show] respect and obedience to parents, teachers, and family members as the implementation of one's understanding of Q.S. al-Baqara (2:83)
	BC 2.3 Posses [show] fondness to help others as the implementation of one's understanding of Q.S. al-Ma'un (107:1-6)
	BC 2.4 Posses [show] fondness to exhort one another in good deeds as the implementation of Q.S. al-'Asr (103:1-3)
	BC 2.5 Posses [show] appreciation of a view [an advice] as the implementation of one's understanding of Q.S. al-Zumar (39:18)
	BC 2.6 Posses [show] patience and self-control as the implementation of one's understanding of fasting in Ramadan
	BC 2.7 Posses [show] modesty as the implementation of one's understanding of Q.S. al-Furqan (25:67)
	BC 2.8 Posses [show] willingness as the implementation of one's understanding of Q.S. al-Bayyina (98:5)
	BC 2.9 Posses [show] <i>tablig</i> [courage to spread the truth] as the implementation of one's understanding of a modeled character in the memoir of Prophet Muhammad
CC 3. Understand factual and conceptual knowledge through observation, questioning, and experimenting, motivated by curiosity about him/herself, God's creatures, and the things he/she finds at home, school, and playground	BC 3.1 Recognize the names of the Messengers sent by the God and <i>Ulul Azmi</i> [the arch Prophets]
	BC 3.2 Understand the importance of the revelation of the holy scriptures through His Messengers as the implementation of <i>rukun iman</i> [the basic beliefs of Islam]
	BC 3.3 Know the meaning of Q.S. al-Ma'un (107:1-7)
	BC 3.4 Understand the meaning of five <i>asma' al-husna</i> (ninety-nine most beautiful names of the God): <i>al-Mumit</i> [the Bringer of Death], <i>al-Hayy</i> [the Living], <i>al-Qayyum</i> [the Subsisting/Independent], and <i>al-Ahad</i> [the One/Indivisible]
	BC 3.5 Know the <i>hikma</i> [wisdom] of Ramadan fasting that it forms noble characters
	BC 3.6 Know the acts exemplified by Prophet Dawood (David)
	BC 3.7 Know the acts exemplified by Prophet Sulayman (Salomon)

CC 4. Present [exhibit] factual and conceptual knowledge in systematic, logical, and critical language, in esthetical product[s], in movements demonstrating healthy children, and in action[s] reflecting the behaviors of faithful and virtuous children	BC 3.8 Know the acts exemplified by Prophet Ilyas (Elias)
	BC 3.9 Know the acts exemplified by Prophet Ilyasa' (Elisha)
	BC 3.10 Know the acts exemplified by Luqman as in Q.S. Luqman (31:12-19)
	BC 4.1 Recite Q.S. Al-Ma'un (107:1-7) nicely and properly [in hymnody]
	BC 4.2 Write verses of Q.S. Al-Ma'un and al-Tin nicely and properly
	BC 4.3 Recite the memorized Q.S. Al-Ma'un and al-Tin nicely and properly
	BC 4.4 Exemplify fondness to exhort one another in good deeds as the implementation of one's understanding of Q.S. al-Tin
	BC 4.5 Exemplify fondness to help one another as the implementation of one's understanding of Q.S. al-Ma'un
	BC 4.6 Exemplify attitude of appreciation of other[s]' view as the implementation of one's understanding of Q.S. Az-Zumar (39:18)
	BC 4.7 Exemplify attitude of [living in] modesty as the implementation of one's understanding of Q.S. Al-Furqan (25:67)
	BC 4.8 Exemplify willingness [in performing rituals] as the implementation of one's understanding of Q.S. Al-Bayyina (98:5)
	BC 4.9 Exemplify <i>tablig</i> [courage to spread the truth] as the implementation of one's understanding of the acts exemplified by Prophet Muhammad
	BC 4.10 Tell the exemplary acts of Prophet Dawud (David)
	BC 4.11 Tell the exemplary acts of Prophet Sulaiman (Salomon)
	BC 4.12 Tell the exemplary acts of Prophet Ilyas (Elias)
	BC 4.13 Tell the exemplary acts of Prophet Ilyasa (Elisha)
	BC 4.14 Tell the exemplary acts of Luqman as it is written in al-Quran

In the case of Islamic Studies, spiritual basic competences (CC 1) are related to pupils' recognition and reception of religious beliefs which are taught basically in Islamic theology and practices that are prescribed as good deeds in forms of religious services or obligations. For fifth graders, there are four basic competences they have to acquire here, of which three of them are religious obligations—namely, getting used to reciting Quran (BC 1.1), fasting in Ramadan month (BC 1.3), and performing *tarawih* prayers (BC 1.4)—and one is related to theology, of which Muslims must believe that al-Quran is the last holy scripture and take it as the guidance in their lives (BC 1.2).

In Islamic terminology, religious obligations or services are usually called *fiqh*, which encompasses religious services or rites (*ibadah*), laws for private affairs (*al-ahwal al-sa'iyah*), socio-economic (*mu'amalah*), politics (*siyasah*), and public laws (*jinayah*). In terms of *fiqh* for primary levels, what Muslim pupils are to learn are limited to how to conduct religious services, such as prayers and what are required prior to perform them.

Secondly, in terms of theology, usually called *ilm at-tawhid* or *ilm al-kalam*, Muslim pupils learn about teachings centering on understanding the oneness of Allah or monotheism—the generic meaning of *tawhid*—that there is no other God but Him, no descendants and no procreation; that He is indescribable and that what human beings feel and know are His graciousness and mercy. Within this type of monotheism, there are strong beliefs in creationism, divine sovereignty, and revelations. There are His angels as the ones helping Him

in governing the universe and His messengers as the trusted ones to come with revelations. What Muslims believe and practice originates from those revelations, by which Islam is seen as a scriptural or canonical religion. All Muslims are required to believe in the truth in the holy scriptures which has been incorporated into al-Quran. There should also be faithfulness on God's providences for particular creatures as well as eschatology as taught in the revelations.

Social competences in Islamic studies in general are basically rooted in a traditional discipline called *akhlaq* or Islamic ethics, and to deeper extent is related to *tasawwuf* or mysticism, which in its extreme form takes form in asceticism. In the Islamic studies for fifth graders in Indonesia's 2013 Curriculum, *first*, the pupils learn about social and universal values that Muslims should acquire and practice. In human agency perspective, it can be categorized as a form of thin tradition, that those values overlap with the same or similar values taught by other traditions (Alexander 2005). They are honesty (BC 2.1); respecting parents, teachers, and family members or relatives (BC 2.2); being helpful (BC 2.3); willingness to exhort one another for good deeds (BC 2.4); appreciation of others' views and advices (BC 2.5); patience and self-control (BC 2.6); modesty in life (BC 2.7); religious willingness (BC 2.8); and courage to tell or spread the truth (BC 2.9).

Second, however, it is important to note that in Islam or at least among Indonesia's Muslims, the notion 'respect' tends to be associated with or related to obedience if it is expressed in a vertical social relation, such as between a child and his parents, teachers, or the ones older than him. So, in this case, respect is not only interpreted as a generic word signifying a type of awareness—or to certain extent an existential appreciation—of the existence of the others, but also it particularly inclines toward being aware of others' social status or position, vertical genealogic relation, or their ages. This differentiation becomes important as 'being obedient' can connote vulnerability of being repressed or an unagentic condition.

As to cognitive competence or knowledge, there are ten basic competences. Based on the categories of knowledge outlined in the organizing core competence, there are factual and conceptual knowledge, a differentiation based on the revision of Bloom's cognitive taxonomy. Factual Knowledge refers to "the basic elements that pupils must know to be acquainted with a discipline or solve problems in it, [which can be in form of] knowledge of terminology and/or knowledge of specific details and elements" (Krathwohl, 2002:214). And conceptual knowledge refers to "the interrelationships among the basic elements within a larger structure that enable them to function together, [which can be about] knowledge of classifications and categories, knowledge of principles and generalizations, and knowledge of theories, models, and structures" (Krathwohl, 2002:214).

The first cognitive competence is about recognizing the names of the Prophets—in which there are usually twenty-five of them— and that there are arch Prophets (BC 3.1). This competence can be both factual and conceptual, depending on how far it is translated or transformed by a teacher in his teaching. Linguistically, the word ‘recognize’ or ‘know’ (originally *mengenal* [Stevens & Schmidgall-Tellings, 2010:479]) tends to signify factual knowledge as in Krathwohl’s definition. However, if ‘factuality’ is referred as provable phenomena in a positivistic sense, it becomes problematic. It is as factuality in this sense requires the fulfilment of the criterion of provability. Meanwhile, in a religious context, an idea is accepted as truth based on a scriptural indication instead of a pure scientific probing. And what is signified by the BC 3.1 tends to be in the sphere of knowing and recognizing the symbolic phenomena of the existence of the belief on those prophets among Muslims.

Four other cognitive competences are clearly about conceptual knowledge. Based on Bloom’s taxonomy, two competences use the word ‘knowing’ (originally meaning *mengetahui*) to signify the level of cognition which is less complicated than the level of ‘understanding’ (originally meaning *memahami*) (Bloom, 1956). They are understanding of the importance of the revelation of the holy scriptures through His Messengers (BC 3.2); knowing the meaning of the verses of surah al-Ma’un (*the small kindnesses*, Q.S. 107:1-7) (BC 3.3); understanding the meaning of five *asma’ al-husna*—ninety-nine most beautiful names of the God—*al-Mumit* [the Bringer of Death], *al-Hayy* [the Living], *al-Qayyum* [the Subsisting/Independent], and *al-Ahad* [the One/Indivisible] (BC 3.4); and knowing the wisdom [*hikmah*] of Ramadan fasting that it potentially forms noble characters (BC 3.5).

Five other competences are in forms of past stories or histories of four Prophets and a holy man with an emphasis of making pupils know of their exemplary acts. They are Prophet Dawood (David) (BC 3.6); Prophet Sulayman (Salomon) (BC 3.7); Prophet Ilyas (Elias) (BC 3.8); Prophet Ilyasa’ (Elisha) (BC 3.9); the holy man Luqman as in the verses of Q.S. 31:12-19 (BC 3.10). (BC 3.6-10). These competences are also problematic if factuality is defined in a sense of positivistic scientific measurement. Recognition and belief in God and His messengers are existential or personal knowledge. In the word of Alexander (2005), it refers to a form of horizon of significance, a transcendental ideal rooted in a tradition or socio-cultural context. So, it is not whether the stories are histories or they are true in a positivistic sense, yet they are true with a reference to their significance in the construction of a tradition, on which a part or a whole of worthwhileness is built. However, we might see a different signification in the next part of the discussion, especially on how those ideas on prophecy are interpreted in the textbook as well as in how they are taught.

The last core competence, the psychomotor or behavioral, consists of fourteen basic competences (BC 4.1-14). Ideally, the core competence as the umbrella concept requires the ability of reproduction, reflection and creativity of what they learn. The notion of *reproduction* can be seen in the competences to recite the learned verses of al-Quran (BC 4.1) as well as to write (BC 4.2) and memorize them (BC. 4.3). *Reproduction*—if there is no additional learning or pupils’ creativity for improvisation that enhances them to reflection level—can also be seen in the required competences to retell the exemplary acts of Prophet Dawud (David) (BC 4.10), Prophet Sulaiman (Salomon) (BC 4.11), Prophet Ilyas (Elias) (BC 4.12), Prophet Ilyasa (Elisha) (BC 4.13), and Luqman (BC 4.14). *Reflection and creativity* are very likely to materialize in the competences to exemplify willingness to exhort one another (BC 4.4), helpfulness (BC 4.5), appreciation of other[s]’ view or advise (BC 4.6), modesty (BC 4.7), willingness [in performing rituals] (BC 4.8), and courage to spread the truth (BC 4.9).

Another note, the verb ‘posses’ (originally *memiliki*), which is used in social competences, and verb ‘exemplify’ (originally *mencontohkan*), which is used in psychomotor competences, signify similar quality in a sense when they are used in relation to what occur with pupils while and after they learn certain values. It is as in a social context, possessing the value ‘honesty’ does not only mean as having been able to internalize it, but certainly it at the same time means as being able to externalize it. So, the use of the expression ‘to exemplify’ seems to be mere an attempt to make it look ‘behavioral’ while basically the whole meaning of the phrases in which they are used signify similar meanings. In short, there is a redundancy. Albeit, for sure, differences in the verses of al-Quran referred may signify different nuances. The redundant competences are of willingness to exhort one another, helpfulness, modesty, willingness in doing good deeds, and courage to spread the truth.

In total, then, there are actually only nine values that the pupils should be able to learn, internalize, and externalize when they are in Grade Five, namely honesty, respectfulness of parents, teachers, and family members or relatives, being helpfulness, willingness to exhort one another for good deeds, appreciation of others’ views and advices, patience and self-control, modesty in life, religious willingness, and courage to tell or spread the truth.

5.4.2 The textbook and the teacher book

Legally, a textbook (or a student book) and a teacher book are mandated in the government regulation and should be provided publicly by the government (PP No. 32/2013, Article 1[22-3] and Article 43). A student book or textbook is officially defined as “the main learning source

with which [the pupils] manage to master the core and basic competences required” (Article 1 [22-3]). Meanwhile, a teacher book is “a manual containing teaching strategies, *methods, techniques, and assessment for every subject-matter and/or learning theme*”.

The books analyzed here are the textbook and teacher book entitled *Pendidikan Agama Islam dan Budi Pekerti* (Islamic and moral education) published by the Ministry of Education in 2014 (Kemendikbud, 2014a & 2014b). In the disclaimer of both books is stated,

“... [books] that are prepared by the government [officially] in order to support the implementation of 2013 Curriculum. The teacher [and student] books are written and reviewed under the authority and coordination of the Ministry of Education and Culture and are used in the initial phase of the implementation of 2013 Curriculum. These books are ‘living documents’ which are reviewed, revised, and updated in line with the dynamics of temporal demands and changes. Suggestions from whoever concerns will make these books better” (Kemendikbud, 2014a/b: ii).

Both books are authored based on Indonesia’s 2013 Curriculum for Islamic studies at primary levels, whose core and basic competences have been described in section 5.4.1.

TABLE 5.13 Themes and subthemes of the textbook

Lesson/Theme/Subthemes (Lesson 1-5)	Lesson/Theme/Subthemes (Lesson 6-10)
Lesson 1: Let’s learn al-Quran, Surah at-Tin A. Reciting Surah At-Tin B. Memorizing Surah At-Tin C. Writing Surah at-Tin D. Meanings in Surah at-Tin Lesson 2: Recognize Allah’s names and His holy scriptures A. Let’s know Allah B. Recognizing Allah’s holy scriptures C. Allah’s holy scriptures contain praiseworthy teachings Lesson 3: My Dream is to be a virtuous child A. Honest person is loved by Allah B. Respecting and obeying parents and teachers C. The beauty of respecting one another Lesson 4: Beautiful Ramadan month A. Fasting in Ramadan month is blessed by Allah B. Doing good deeds in Ramadan month C. Advantages of fasting in Ramadan Lesson 5: God’s messengers are my idols A. Exemplary acts of Prophet Dawud (David) B. Exemplary acts of Prophet Sulaiman (Salomon) C. Exemplary acts of Prophet Ilyas (Elias) D. Exemplary acts of Prophet Ilyasa (Elisha) E. Exemplary acts of Prophet Muhammad	Lesson 6: Let’s learn al-Quran, Surah al-Ma’un A. Let’s recite Surah al-Ma’un B. Let’s memorize Surah al-Ma’un C. Let’s write Surah al-Ma’un D. Meanings in Surah al-Maun Lesson 7: Let’s know Allah’s Messengers A. What does “Allah’s messengers” mean? B. Duties and characters of Allah’s messengers C. Ulul Azmi [arch] messengers D. Exemplary acts of Prophet Muhammad as an arch messenger E. Praiseworthy acts of arch prophets and messengers Lesson 8: Let’s live modestly and sincerely A. Let’s live modestly B. Let’s sincerely do good deeds Lesson 9: The beauty of tarawih prayers and reciting al-Quran A. Tarawih prayers B. Tadarus [reciting] al-Quran Lesson 10: The exemplary acts of Luqman A. Who was Luqman? B. Luqman was very grateful C. Luqman’s advices for his child [on avoiding proselytism, good deeds, and being humble)

Structurally, the student book mainly contains what pupils should learn for an academic year, around 36 to 40 weeks. It consists of ten chapters and each chapter contains: (1) main content or learning materials, (2) in-box habitual avowal entitled “My Attitude and Habit”, (3) summary of materials, (4) individual/in-group tasks for pupils, and (5) parent’s section for comment. Each chapter has subthemes (Table 5.5) that can be seen as generally representing what pupils learn and do in their learning activities.

To give more details on what are in the textbook, Table 5.6 summarizes the content of each lesson. We can see here that there are variations in relation to the facilitation of learning and thinking processes in the provision of the content of each theme and subthemes. There are provisions with plain descriptive explanation in which pupils tend to be facilitated merely normatively while there are themes and subthemes that are better presented in which pupils are facilitated to look and think differently.

TABLE5.14 Lessons and materials in the textbook

Lesson/Theme/Subthemes	Materials in the textbook
Lesson 1: Let’s learn al-Quran, Surah at-Tin A. Reciting Surah At-Tin B. Memorizing Surah At-Tin C. Writing Surah at-Tin D. Meanings in Surah at-Tin	In-box statement that al-Quran is a miracle and it lasts till the end of time; directions on how to practice reciting al-Quran; directions on how to memorize verses of al-Quran; direction and a worksheet for writing the verses; Surah at-Tin and its translation in Indonesian and tafsir (commentary) with corresponding abridged historical and factual explanation; summary; exercises for reciting, memorizing, and writing; and box for parent’s comment.
Lesson 2: Recognize Allah’s names and His holy scriptures A. Let’s know Allah B. Recognizing Allah’s holy scriptures C. Allah’s holy scriptures contain praiseworthy teachings	-Explanation or commentary on Allah’s name <i>al-Mumit</i> , <i>al-Hayy</i> , <i>al-Qayyum</i> , and <i>al-Ahad</i> and explanation on the relationship of between the names and the noble characters they signify. [without an illustrative story] -Explanation on the names, bearers and very short brief on the history of the four holy scriptures (Torah, Zabur, Bible, and al-Quran) [without an illustrative story] -Pictorial illustrations of praiseworthy characters in relation to worshipping, befriending and helping others, attitudes to animal and plants, and how one treats him/herself [without an illustrative story]
Lesson 3: My Dream is to be a virtuous child A. Honest person is loved by Allah B. Respecting and obeying parents and teachers C. The beauty of respecting one another	-Explanation on the meaning of salih and honesty [without an illustrative story] -Explanation on what, how and why children should respect and obey their parents and teachers [without an illustrative story] -Explanation on appreciating other’s standpoints, beliefs, and views [with a short illustrative story]

<p>Lesson 4: Beautiful Ramadan month</p> <p>A. Fasting in Ramadan month is blessed by Allah</p> <p>B. Doing good deeds in Ramadan month</p> <p>C. Advantages of fasting in Ramadan</p>	<p>-Explanation on what, how, and why fasting in Ramadan (factual, conceptual, procedural, normative) [with a short illustrative story]</p> <p>-Explanation on Tarawih prayers, tadarus, and giving alms in Ramadan [without an illustrative story]</p> <p>-Explanation on the advantages of fasting in Ramadan (gratitude, honesty, empathy, health, and patience [self-control]) [without an illustrative story]</p>
<p>Lesson 5: God's messengers are my idols</p> <p>A. Exemplary acts of Prophet Dawud (David)</p> <p>B. Exemplary acts of Prophet Sulaiman (Salomon)</p> <p>C. Exemplary acts of Prophet Ilyas (Elias)</p> <p>D. Exemplary acts of Prophet Ilyasa (Elisha)</p> <p>E. Exemplary acts of Prophet Muhammad</p>	<p>-Abridged stories of Prophet Dawud, Sulaiman (Salomon), Ilyas, Ilyasa, and Muhammad, focusing on their miracles and good deeds [reinforced in the box of the lesson learned].</p> <p>[every story tends to be descriptive, except the story on Prophet Muhammad which is moderately motivational on how to behave toward animals, efforts in life, reliability, courage, unresentfulness, and love in orphans]</p>
<p>Lesson 6: Let's learn al-Quran, Surah al-Ma'un</p> <p>A. Let's recite Surah al-Ma'un</p> <p>B. Let's memorize Surah al-Ma'un</p> <p>C. Let's write Surah al-Ma'un</p> <p>D. Meanings in Surah al-Maun</p>	<p>-Directions on how to practice reciting al-Quran; directions on how to memorize verses of al-Quran; direction and a worksheet for writing the verses; Surah at-Tin and its translation in Indonesian and tafsir (commentary); summary; exercises for reciting, memorizing, and writing; and box for parent's comment. [the directions given are more detailed compared to Lesson 1 and it is without an illustration]</p>
<p>Lesson 7: Let's know Allah's Messengers</p> <p>A. What does "Allah's messengers" mean?</p> <p>B. Duties and characters of Allah's messengers</p> <p>C. <i>Ulul Azmi</i> [arch] messengers</p> <p>D. Exemplary acts of Prophet Muhammad as an arch messenger</p> <p>E. Praiseworthy acts of arch prophets and messengers</p>	<p>-Explanation on the characters of a messenger (<i>siddiq</i> [righteous], <i>amanah</i> [reliable], <i>tablig</i> [spreading the truth], <i>fatanah</i> [intelligent]) and how these characters may be imitated [with an illustrative story, yet the most part is just about explanation of the characters, though through Fatimah's telling]</p> <p>-Explanation on <i>ulul azmi</i> and the <i>rasul</i> in the category [tend to be in descriptive stories or informational and thus less intriguing]</p> <p>-Explanation on Prophet Muhammad's characters (al-Amin [the reliable], unresentful, caring for orphans) and his being of the last prophet [in a descriptive story]</p> <p>-Explanation on attitudes of the messengers, such as reliability, forgiveness, perseverance, respectful, clean, generous, and patient</p>
<p>Lesson 8: Let's live modestly and sincerely</p> <p>A. Let's live modestly</p> <p>B. Let's sincerely do good deeds</p>	<p>-Explanation on what, how and why one must live modestly [with an illustrative cartoon story]</p> <p>-Explanation on <i>ikhlas</i> (sincere) in doing good deeds. [without an illustrative story]</p>
<p>Lesson 9: The beauty of tarawih prayers and reciting al-Quran</p> <p>A. <i>Tarawih</i> prayers</p>	<p>-Explanation on what, how and why one performs tarawih prayers [without an illustrative story]</p>

B. <i>Tadarus</i> [reciting] al-Quran	-Explanation on what, how and why one conduct tadarus [emphasized more on the activity of reciting al-Quran] [without an illustrative story]
Lesson 10: The exemplary acts of Luqman A. Who was Luqman? B. Luqman was very grateful C. Luqman's advices for his child [on avoiding proselytism, good deeds, and being humble)	-An abridged story of Luqman, on what, who and why he was so special. [there was an emphasis on his upward mobility both individually and socially] -An abridged story of Luqman with focuses on his advices for his son about gratitude and avoiding proselytism, doing prayers, enjoining people to goodness and forbidding them from evils; and on not being arrogance.

Teacher book (TB) mainly contains manuals for teachers on how they are suggested to teach or facilitate learning based on the core and basic competences discussed previously. It consists of the introductory part with six subthemes, the main part with ten chapters—the same number as in the Student Book (SB)—and the closing part with the authors' afterword, references and glossary.

TABLE 5.15 Parts of the teacher book

Introductory part	Preface
	List of content
	How to use the book
	Original core competences
	Original basic competences
	Thematically regrouped core and basic competences
Main part (ten themes in ten chapters and each chapter contains eight subthemes)	Original thematically related core competences (in
	Thematically regrouped basic competences
	Learning outcomes
	Learning processes
	Assessment
	Enrichment activity
	Remedial activity
	Arrangement for parent's involvement
Closing part	Afterword
	References
	Glossary

The introductory part consists of preface, list of contents, introduction, how to use the book, reiteration of the original core and basic competences, and map of regrouped competencies according to the ten themes of the ten chapters in the main part. Each chapter in the main parts contains eight subthemes. They are the original core competence related to the theme, the regrouped basic competences, learning purposes/outcomes, [suggested] learning processes, assessment, enrichment program, remedial, and [suggested] advise on teacher's interaction with parents.

In the preface, normatively, the books are claimed to have been authored and published with an ethical emphasis, that they are a part of the endeavor to facilitate pupils to learn morality as they are taught in Islam. In Islam is believed that ‘morality’ or *akhlaq* is the main concern in the mission of Prophet Muhammad, in which he himself was a role model in teaching and characterizing it. The foundation for making such religious morality become possible is called *aqidah*, the faith or belief in Allah and what He reveals through His prophets in a monotheistic theology. Religious services and rites are means for developing and embodying the morality. Substantially, it is stated that moral education is constructed based on the value of compassion toward all creatures and the universe.

The introduction of the teacher book reiterates the importance of active approaches based on religious values and nation’s cultures (p.1). It also states that the book is authored as manuals—seems to be more as *instant manuals*—for teaching planning and activities as well as assessment. Beside repeating the same purpose, the afterword adds the notion ‘creativity’ in which “the book is expected to make teachers be able to develop different teaching approaches, models, methods, strategies, techniques, and media” (p. 94). Implicitly, as the disclaimer of the book conveys, the official teacher’s book should be taken by teachers as the main source, of which is believed as having complied with what worth teaching and learning.

Two other important notes related to human agency in the first part of the book are, *first*, the intent to emphasize teaching on what is called as the creation of ‘Islamic culture’ through teaching and learning inside and outside the classrooms and, *second*, the importance of habituation and modelling such as in routine religious activities. Typical activities for this purpose are reciting Quranic verses, reciting prayers before learning, *duha* (after dawn commendable) prayer, congregational *zuhur* (noon) prayer, commemoration of Islamic holidays, congregational religious services with *zikir* (chanting of holy words praising Allah) as the main event, Islamic outbound, and etcetera. In short, what is envisioned by the introduction is ‘Islamizing’ pupils through teaching and learning activities—in normatively active participation for *receptive-reproductive* purpose—in which receiving the absolute truth and practicing religious rites (both the obligatory and the commendable) are believed as the fundamentals.

In the one page manual after the introduction, there are four short explanations on how to use the book. What is interestingly related to the notion that the pupils are asked to normatively participate in a receptive-reproductive scheme is the fourth point with four highlighted short columns in the textbook. The authors encourage the teachers using the textbook to ensure the pupils to pay attention to the columns related to (1) the *activities*

provided in the textbook that the pupils should do in order to understand learning materials; (2) tasks in forms of *exercise of memorizing or answering* problems; (3) cognitive, affective or behavioral *challenges* to be done by the pupils in form of predetermined ideas, and (4) exercises in forms of *quizzes* intended as measuring instruments of pupils' mastery of the learning materials. Here, it is clearly seen that what teachers and pupils should do in the teaching-learning processes are predetermined. The materials, what to do with them, and how pupils' mastery should be evaluated (or assessed) are all provided.

Page 6 of the book contains the map of the thematically regrouped core and basic competences. There are ten themes (or lessons) proposed. While the core and basic competences are listed equally in the policy paper (Permendikbud, No. 57/2014), there are then different emphases or coverages given to each competence when they are regrouped thematically. While there is no explanation why this occurs, we can see that the competences are regrouped according to their relevance within each theme chosen.

TABLE 5.16 Thematically regrouped core and basic competences

Theme/Lesson	(CC) Core Competence	(BC) Basic Competence
Lesson 1: Let's learn al-Quran, Surah at-Tin	1-4	1.1; 4.2; 4.3; 4.4
Lesson 2: Recognize Allah's names and His holy scriptures	3	3.4
Lesson 3: My Dream is to be a virtuous child	2; 4	2.1; 2.2; 2.5; 4.6
Lesson 4: Beautiful Ramadan month	1; 3	1.3; 1.4; 3.5
Lesson 5: God's messengers are my idols	2-4	2.9; 3.7; 3.8; 3.9; 3.10; 4.9; 4.10; 4.11; 4.12; 4.13
Lesson 6: Let's learn al-Quran, Surah al-Ma'un	1-4	1.1; 2.3; 3.3; 4.1; 4.2; 4.3; 4.5
Lesson 7: Let's know Allah's Messengers	3-4	3.4; 4.4
Lesson 8: Let's live modestly and sincerely	2-4	2.7; 2.8; 4.7; 4.8
Lesson 9: The beauty of tarawih prayers and reciting al-Quran	1	1.1; 1.4
Lesson 10: The exemplary acts of Luqman	3-4	3.10; 4.11

With the thematization step, we can see that the content of the subject-matter has now been given more emphasis. And based on the themes emerging, the author argues that there are five groups of bigger themes—which actually are traditional themes in Islamic studies—referring to specified competences as the main subject-matters that the pupils should learn: al-Quran, Islamic theology, knowledge [and belief] in Allah, His messengers, and His holy scriptures, Islamic ethics, rituals, and stories of religious figures as the models to be followed.

TABLE 5.17 Five main traditional themes in Islamic Studies for Grade 5

Theme 1 and 6	On al-Quran: cognitive [and behavioral] competences in reciting and writing the verses of al-Quran
Theme 2 and 7	On theology: cognitive [and spiritual] competences on Allah, His messengers, and His holy scriptures
Theme 3 and 8	On ethics: cognitive [and affective] competences on living values
Theme 4 and 9	On rituals: cognitive [and behavioral] competences in relation to rituals in Ramadan month
Theme 5 and 10	On religious figures: [exemplary act of] prophets and noble men

As now the core and basic competences are fused into themed contents as what traditionally found in Islamic studies, there are then what are called as ‘*tujuan pembelajaran*’ or learning objectives (or outcomes) for every theme (Table 5.7). Pedagogically, there is no explanation whether the outcomes are made more operational than the core and basic competences. What the author sees is that they tend to be just linguistically adjusted in nature and even made more simplified. For instance, BC 1.1 that reads ‘[the pupils should] *get used to reciting* al-Quran in hymnody and with no haste’ is made more explicit linguistically into ‘[the pupils are able to] *recite* surah al-Tin with hymnody and with no haste’ (p.8). Thus, here, the expression ‘are able to recite’ is more operational and less complicated compared to the expression ‘get used to reciting’. However, such as BC 3.4, it is just plainly repeated in the learning outcome, that “the pupils are able to understand the meaning of *asma’ al-husna* (*al-Mumit, al-Hayy, al-Qayyum, and al-Ahad*) and the names and noble characters in the holy scriptures].

TABLE 5.18 Learning outcomes based on thematically regrouped competences

Theme/Lesson	(CC) Core Competence	(BC) Basic Competence	Learning Outcomes (The pupils are able to)
Lesson 1: Let’s learn al-Quran, Surah at-Tin	1-4	1.1; 4.2; 4.3; 4.4	(1) recite QS. at-Tin in hymnody; (2) write the verses in QS. at-Tin; memorize QS. At-Tin; (3) know the meanings of QS. At-Tin; (4) exemplify the attitude and behavior of advising one another in good deeds as the implementation of QS. At-Tin.
Lesson 2: Recognize Allah’s names and His holy scriptures	3	3.4	Understand the meaning of asmaul husna (al-Mumit, al-Hayy, al-Qayyum, and al-Ahad) and [the names and noble characters in the holy scriptures]
Lesson 3: My Dream is to be a virtuous child	2; 4	2.1; 2.2; 2.5; 4.6	(1) behave honestly and respect their parents, teachers and family members and (2) appreciate others’ views in their daily life.
Lesson 4: Beautiful	1; 3	1.3; 1.4; 3.5	(1) perform fasting in Ramadan as the implementation of their understanding of rukun Islam [pillars of Islam]; (2) perform tarawih

Ramadan month			prayers and tadarus al-Quran as the implementation of their devoutness to Allah and His messenger; (3) know the hikma (wisdom) of fasting in Ramadan for the formation of noble character[s].
Lesson 5: God's messengers are my idols	2-4	2.9; 3.7; 3.8; 3.9; 3.10; 4.9; 4.10; 4.11; 4.12; 4.13	(1) posses and exemplify <i>tablig</i> attitude as the implementation of their understanding of Prophet Muhammad's exemplary acts; (2) know and retell the exemplary acts of Prophet Dawud, Sulaiman, Ilyas, Ilyas, and Ilyasa.
Lesson 6: Let's learn al-Quran, Surah al-Ma'un	1-4	1.1; 2.3; 3.3; 4.1; 4.2; 4.3; 4.5	(1) recite QS. Al-Ma'un in hymnody; (2) write verses in QS. Al-Ma'un; (3) memorize QS. Al-Ma'un; (4) know the meanings of QS. Al-Ma'un properly; (5) exemplify the behavior of helping one another as the implementation of their understanding of QS. Al-Ma'un; and (6) possess fondness of helping others as the implementation of their understanding of QS. Al-Ma'un.
Lesson 7: Let's know Allah's Messengers	3-4	3.4; 4.4	Know and recall the names of Allah's messengers and the <i>ulul 'azmi</i> [arch messengers].
Lesson 8: Let's live modestly and sincerely	2-4	2.7; 2.8; 4.7; 4.8	(1) posses and exemplify modesty as the implementation of their understanding of QS. Al-Furqan (25: 67) and (2) posses and exemplify sincerity as the implementation of their understanding of QS. Al-Bayyinah (98:5)
Lesson 9: The beauty of tarawih prayers and reciting al-Quran	1	1.1; 1.4	(1) get used to reciting al-Quran in hymnody and (2) perform tarawih prayers and tadarus [learning] al-Quran in Ramadan month as a manifestation of their devoutness to Allah.
Lesson 10: The exemplary acts of Luqman	3-4	3.10; 4.11	Know and retell the exemplary acts of Luqman as written on al-Quran

Other than for the sake of simplification, the author argues that the specification of what are called as learning outcomes is redundant and has little if not no use. Besides, if operationality is the aim of the specification, they are essentially not different from the basic competences, that they use the same or similar verbs (boldly printed in Table 5.7).

In terms of alignment between core, basic competence and learning outcomes, there are also some problems. Core Competence 3 explicitly does not include the knowledge on God and other non-material substances as it says “[the pupils are able to] understand factual and conceptual knowledge through observation, questioning, and experimenting, motivated by curiosity about him/herself, God's creatures, and the things (Indonesian ‘*benda-benda*’ means ‘concrete’ things) he/she finds at home, school, and playgrounds.” So, for instance, CC 3 basically has no alignment with Basic Competence 3.4 and learning outcome in Lesson 2. Here, *asma al-husna*, according to Krathwohl's typology (2002) is of factual knowledge and

theologically is about Allah Himself. Yet, the core competence only includes knowledge on “[the student] him/herself, God’s creatures, and the things (Indonesian ‘*benda-benda*’ means ‘concrete things’) he/she finds at home, school, and playground”.

TABLE 5.19 Sample of non-aligned core and basic competencies, and learning outcome

CC 3: Understand factual and conceptual knowledge through observation, questioning, and experimenting , motivated by curiosity about him/herself, God’s creatures, and the things he/she finds at home, school, and playground
BC 3.4: Understand the meaning of five <i>asma’ al-husna</i> (ninety-nine most beautiful names of the God): <i>al-Mumit</i> [the Bringer of Death], <i>al-Hayy</i> [the Living], <i>al-Qayyum</i> [the Subsisting/Independent], and <i>al-Ahad</i> [the One/Indivisible]
Learning outcome of Lesson 2: The pupils are able to understand the meaning of <i>asmaul husna</i> (<i>al-Mumit</i> , <i>al-Hayy</i> , <i>al-Qayyum</i> , and <i>al-Ahad</i>)

The next section in the teacher book is *learning process*, which typically consists of two parts, literally called ‘preparation’ and ‘implementation’. In all lessons, manually, the preparation part repeats the same procedures, that teaching-learning activity is started with: (1) the teacher says *salam* (formally *as-salaamu ‘alaikum* meaning ‘may peace be on you’) and the class pray congregationally; (2) the teacher checks pupils’ attendance, their neatness in appearance (clothing), and seat arrangement; (3) the teacher greets the pupils; (4) the teacher tells the pupils about the learning objective(s).

In the implementation, which is actually defined as teaching and learning activities, there are routine and non-routine activities conducted by either the teacher or the pupils. As discussed previously, each theme consists of three or four subthemes and every subtheme is with its own teaching/learning activities. Table 5.10 describes the main learning activities in each lesson, theme or subthemes.

TABLE 5.20 Lessons in the teacher book and suggested activities

Lesson/Theme/Subthemes	Learning Activities
Lesson 1: Let’s learn al-Quran, Surah at-Tin A. Reciting Surah At-Tin B. Memorizing Surah At-Tin C. Writing Surah at-Tin D. Meanings in Surah at-Tin	-Teacher and the more knowledgeable pupils explain and model how to recite the surah; pupils listen to recitation from a record, repeat the recitation for fluency jointly and severally, and practice difficult pronunciations -Teacher motivates and assesses pupils’ performance -Pupils memorize the verses -Pupils write each verse repeatedly for refining -In-group discussion: pupils observe the pictures of fig and olive fruits [if available], discuss why the surah is named <i>at-Tin</i> (the fig) and what meanings it reveals, write and present a group report with questions and answers session. -After each learning session, the teacher motivates and assesses pupils’ performance

<p>Lesson 2: Recognize Allah's names and His holy scriptures</p> <p>A. Let's know Allah</p> <p>B. Recognizing Allah's holy scriptures</p> <p>C. Allah's holy scriptures contain praiseworthy teachings</p>	<p>-In group discussion on the meaning of <i>al-Mumit</i>, <i>al-Hayy</i>, <i>al-Qayyum</i>, and <i>al-Ahad</i> in groups, write and report the result of their discussion followed by questions and answers, teacher's reinforcement, and assessment of pupils' performance</p> <p>-In group discussion on the meaning of Q.S. An-Nisa (3:136) and names and recipients of the revealed holy scriptures, write and report the result, and questions and answers session followed by teacher's reinforcement and assessment of performance.</p> <p>-In-group discussion on noble characters in one's relation to Allah, others, and oneself as found in the holy scriptures; writing and reporting discussion's result and questions and answers; motivational session by the teacher; and evaluation of pupils' performance</p>
<p>Lesson 3: My Dream is to be a virtuous child</p> <p>A. Honest person is loved by Allah</p> <p>B. Respecting and obeying parents and teachers</p> <p>C. The beauty of respecting one another</p>	<p>-General and in-group discussion on the meaning of <i>salih</i> [virtuous] children based on the textbook; reporting and questions and answers on the result of the discussion; reinforcement and motivational session by the teacher; and evaluation of pupils' performance</p> <p>-General and in-group discussion on respecting and obeying parents and teachers based on the textbook; reporting [group presentation] and questions and answers on the result of the discussion; reflecting in pairs or groups on why 'respect' or appreciation is needed; reinforcement and motivational session by the teacher; and evaluation of pupils' performance</p> <p>-In-group discussion on respecting one another based on the textbook; reporting and questions and answers on the result of the discussion; reinforcement and motivational session by the teacher; and evaluation of pupils' performance</p>
<p>Lesson 4: Beautiful Ramadan month</p> <p>A. Fasting in Ramadan month is blessed by Allah</p> <p>B. Doing good deeds in Ramadan month</p> <p>C. Advantages of fasting in Ramadan</p>	<p>-General questions and answers (discussion) on fasting in Ramadan and followed by reading the textbook; group discussion on fasting in Ramadan and reporting/presenting the result in the class and questions and answers; reinforcement and motivation session by the teacher; evaluation of the pupils' performance.</p> <p>-General questions and answers (discussion) on good deeds in Ramadan month and reading the textbook; group discussion on good deeds in Ramadan and reporting/presenting the result in the class and questions and answers; reinforcement and motivation session by the teacher; evaluation of the pupils' performance.</p> <p>-Group discussion on the advantages of fasting in Ramadan and reporting/presenting the result in the class and questions and answers; reinforcement and motivation session by the teacher; evaluation of the pupils' performance.</p>
<p>Lesson 5: God's messengers are my idols</p> <p><i>Exemplary acts of</i></p> <p>A. Prophet Daud (David)</p> <p>B. Prophet Salomon</p> <p>C. Prophet Ilyas (Elias)</p> <p>D. Prophet Ilyasa (Elisha)</p> <p>E. Prophet Muhammad</p>	<p>-Learning outdoor, singing the 25 prophets song in chorus and groups</p> <p>-In-group discussions on each prophet story in the textbook and reporting/presenting the result in the class and questions and answers; reinforcement and motivation session by the teacher; evaluation of the pupils' performance.</p>
<p>Lesson 6: Let's learn al-Quran, Surah al-Ma'un</p> <p>A. Let's recite Surah al-Ma'un</p>	<p>-Explaining how to recite the surah; modelling of proper recitation by the teacher and the more knowledgeable pupils; listening to recitation from a record; repeating recitation for fluency jointly and severally; practicing difficult pronunciations; reinforcement and motivation session; and evaluation of pupils' performance</p>

<p>B. Let's memorize Surah al-Ma'un C. Let's write Surah al-Ma'un D. Meanings in Surah al-Maun</p>	<p>-Repeatedly reciting the surah verse by verse for memorization, both jointly and severally; listening to recitation from a record; demonstrating memorized verses; reinforcement and motivation session; and evaluation of pupils' performance -Modelling of proper writing of the verses; rewriting each verse repeatedly for refining; rewriting every verse on a piece of paper or in a writing book; evaluation of pupils' performance -Group discussion: discussing why the surah is named al-Ma'un (kindnesses) and what meanings it reveals; reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance</p>
<p>Lesson 7: Let's know Allah's Messengers A. What does "Allah's messengers" mean? B. Duties and characters of Allah's messengers C. <i>Ulul Azmi</i> [arch] messengers D. Exemplary acts of Prophet Muhammad as an arch messenger E. Praiseworthy acts of arch prophets and messengers</p>	<p>-General discussion on what pupils know about the messengers of Allah; paired discussion on the meaning of QS. Al-An'am (6:38) [that the messengers are bearers of good news and warners] and questions and answers; and reinforcement and motivation session; and evaluation of pupils' performance -Teacher's explanation on the duties and characters of Allah's messengers; group discussion on the topic based on teacher's explanation and textbook; reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance -Group discussion on <i>ulul azmi</i> [the arch messengers], reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance -Group discussion on Prophet Muhammad as khatam al-anbiyaa [the last prophet] and one of ulul azmi, reporting/ and presenting a group report with questions and answers session; evaluation of pupils' performance -Group discussion on praiseworthy acts of the arch messengers and relevant verses of al-Quran [?], reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance</p>
<p>Lesson 8: Let's live modestly and sincerely A. Let's live modestly B. Let's sincerely do good deeds</p>	<p>-Modelling and practicing to recite QS. Al-Furqan (25:67) and its translation; group discussion on the meanings of the verse and example given by Prophet Muhammad on how to live modestly and economically as in the textbook; reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance -Group discussion on sincerity [as doing good deed for Allah] and relevant Prophet Muhammad's sayings; reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance</p>
<p>Lesson 9: The beauty of tarawih prayers and reciting al-Quran A. <i>Tarawih</i> prayers B. <i>Tadarus</i> [reciting] al-Quran</p>	<p>-Reading and observing the meanings represented by the pictures in the textbook; group discussion on tarawih prayers (history, rules, advantages and relevant scriptural tradition); reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance -Group discussion on the meaning of <i>tadarus</i> al-Quran, its advantages and relevant scriptural tradition; reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance</p>

Lesson 10: The exemplary acts of Luqman A. Who was Luqman? B. Luqman was very grateful C. Luqman's advices for his child [on avoiding proselytism, good deeds, and being humble)	-Reading the story of Luqman and identifying his exemplary acts; group discussion on Luqman's story and reporting/and presenting a group report with questions and answers session; evaluation of pupils' performance -Reading, understanding and discussing QS. Luqman (31:12-13) about gratitude and avoiding proselytism; QS. Luqman (31:17) on doing prayers, enjoining people to goodness and forbidding them from evils; and QS. Luqman (31:18) on not being arrogant ; reporting/and presenting a group report in written and questions and answers session; evaluation of pupils' performance
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Based on Table 5.20, it can be seen that learning on recitation, memorizing and writing of al-Quran verses is mostly individually, where a teacher is prescribed to help with modelling on how to recite, memorize, and write. As to learning on lessons related to understanding of certain religious teaching, in-group discussion is mostly used. What is meant as in-group discussion is the cycle of activities consisting of: (1) teacher explain what to do; (2) pupils are divided into groups; (3) pupils discuss the topic learned—mostly using the textbook as the main source; (4) the result of the discussion is written; (5) each group presents their discussion results with question and answer session; and (6) the teacher explains or adds up related necessary points, or reinforces pupils understanding by repeating the important points (Kemendikbud, 2014a).

What is interesting here is how 'active learning' or 'student-centered' seems to be translated into such 'in-group discussion. Pupils seem to be given more opportunities to learn by themselves. However, it is merely discursive in nature, that it is focused on the textbook or sources that are not directly related to the practical and natural realities of the pupils. 'Being active' tend to be literally meant in which pupils do more as the the teacher acts less. For instance, the idea of being active does not reach the level of 'reflectiveness', where pupils do not metacognitively converse the discursive knowledge they learn with what are there in the real world where they live.

Assessment, enrichment, remedial, and parent involvement

There are six models of how pupils' achievement in learning is assessed in the teacher's book. Four of the models are related to pupils' performances in learning and are quantified with accountability-based assessment (Atjonen, 2014; Black et al, 2004; Simola et al, 2013). As to determine student's affective and behavioral development, it is provided an improvement-based assessment model, that one's development is classified in different stages. The models of exercise or quiz are testing-based, in which student's cognitive competence is quantified

with written question-answer tests. There is also an opinion-based assessment, that student's opinion (agree/disagree/don't know) is asked, yet the questions normatively drive pupils to just 'agree'. So, if a student answers differently, he can be judged as cognitively fails. For instance, there is a statement that the pupils must respond "Fasting in Ramadan month is the proof of one's love in Allah!" Certainly, if the choices are "*agree/disagree/don't know*" they are driven to answer '*agree*'.

TABLE 5.21 Models of grading in learning assessment in the teacher's book

Scoring instrument for student's performance in reciting al-Quran	Student's recitation quality is quantified in five grades: <i>very fluent</i> (scored 4 or 100 points); <i>fluent</i> (scored 3 or 75 points); <i>satisfactory</i> (2 or 50); <i>unsatisfactory</i> (scored 1 or 25points)
Scoring instrument for student's performance in memorizing al-Quran	Student's recitation quality is quantified in five grades: <i>very fluent</i> (scored 4 or 100 points); <i>fluent</i> (scored 3 or 75 points); <i>satisfactory</i> (2 or 50); <i>unsatisfactory</i> (scored 1 or 25points)
Scoring instrument for student's performance in writing al-Quran	Student's recitation quality is quantified in five grades: <i>very good</i> (scored 4 or 100 points); <i>good</i> (scored 3 or 75 points); <i>satisfactory</i> (2 or 50); <i>unsatisfactory</i> (scored 1 or 25points)
Grading instrument to determine the development of student's attitudes or behaviors	Student's affective and behavioral development is determined as in four stage: <i>consistently exemplified</i> , <i>developing</i> , <i>beginning to be salient</i> , and <i>unobservable</i>
Scoring instrument for group-work reports and presentation	Student's quality of report and presentation is quantified as: <i>good</i> (scored 3 or 100 points); <i>satisfactory</i> (scored 2 or 50points); and <i>unsatisfactory</i> (scored 1 or 27 points)
Models of quiz or exercise in the textbook	The models provided are more in form of written question-answer test and accompanied by agreement/disagreement questionnaire

What is meant as enrichment is any additional lesson or activities for the pupils with exceptional achievement (Kemendikbud, 2014a; 2014b). It is intended to help them achieve higher. It can also be learning activities as an extra to the official curriculum. In the teacher's book, there are at least three activities suggested, namely peer learning, observation, and additional reading. A peer learning or peer-tutoring is that the more knowledgeable pupils help their classmates in their learning such as in practicing recitation, memorizing, and writing the verses of al-Quran (Lesson 1 and 6). An sample of observation task is that the pupils are asked to observe what their friends do at school in relation to an moral lesson and retell what they see orally or in writing (such as in Lesson 2). Enrichment can also be in form of additional reading tasks such as in Lesson 10, through which the pupils enrich their knowledge. After an enrichment program, the teacher increases the grades of the pupils succeeding in enrichment activities.

Regarding remedial program, it is designed for the pupils with problems in their learning, which are identified after assessing their performances in learning of each lesson.

Mainly, the cycle includes (1) identification of the remedial needs of the pupils based on their grades; (2) making the pupils focus on their learning of what they do not acquire yet; and (3) reassessing the pupils' mastery of the lesson after remedial program. So, the purpose of a remedial program is to ensure all pupils achieve the minimum score required for each lesson which will be accumulated in the end of the semester or academic year.

As to parent's involvement, the teacher's book terms it as 'teacher's interaction with parents'. The main purpose of the interaction is to communicate the lesson-to-lesson learning achievement of the pupils to their parents as well as to ask for their help to aid their children in their learning. The first medium for communication is a column in the textbook in which parents are asked to provide a comment regarding what their children achieve or the problems they encounter and sign it officially. It is also suggested that there is a communication book or a journal, through which parents and teachers can communicate in written about any issues related to children's learning, needs, or interest.

After all, enrichment, remedial and parent's involvement as designed in the teacher's book tells us that learning here is more about achieving certain academic standards. Children are seen successful when they can get good grades.

5.5 Discussion: the curriculum and human agency

5.5.1 Indonesia's education and human agency issues

Human agency and the Indonesia's 1945 Constitution

In terms of human agency and education, especially on why, what, and how human beings learn—that there should be recognition and conditions for self-determination, self-expression, and self-evaluation (Alexander, 2005)—Indonesia's 1945 Constitution can be clearly seen as supportive. First of all, it states that every individual has equal rights to, "... get education and to benefit from science and technology, arts and culture, for the purpose of improving the quality of his/her life and for the welfare of the human race" (UUD 1945, Article 28A [1]). Furthermore, every citizen has the right "... to choose his/her education and the way they will be educated" (Article 28E [1]) as well as to "... express his/her thoughts and views" (Article 28E [2]) and possess the "... freedom of thought and conscience" (Article 28I [1]). More specifically, children have the rights "...to live, to grow and to develop, and shall have the right to protection from violence and discrimination" (Article 28B [2]). As Indonesia has ratified Universal Declaration of Human Rights, it thus recognizes that education "... shall be directed

to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms” (UDHR, Article 26 [2]).

In a nutshell, the Constitution, *first*, positions children or learners as potentially developing regardless any religious, racial, economic, social, or biological backgrounds. They are seen as real human beings who are capable of changing in their lives, for which education is legally ordained. So, psychologically, using Miller’s developmental framework (2011), the author argues that the Constitution sees learners as potentially developing organisms, unique but socio-culturally affected agents, and basically kind and independent. The constitution does not see human beings as machines or robots nor they are basically selfish and competitive. *Second*, therefore, in terms of learning, as development is seen as inherent and spontaneous event in a natural context as what happens in living beings, an ongoing action and event of meaningful goal-directed activities, or a self-realization process, it should be cognitivistic or/and constructivistic in nature. Pupils should be the agents of their learning in the socio-cultural context where they are, in accordance with their talents, interests, and capacities and that they must be respected in accomplishing their education in accordance with their own learning paces within the reasonable time limitation (Article 12 [1]).

TABLE 5.22 Indonesia’s 1945 Constitution, education and human agency

Self-determination (Freedom for growth and development)	-To live, grow and develop -Rights for protection from violence and discrimination -Freedom of thought and conscience
Self-expression (Moral intelligence and horizons of significance)	-To express thoughts and views -To benefit from science, technology, arts and culture
Self-evaluation (Fallibility and learning as capacity building)	-To choose an education and how to be educated -To improve the quality of one’s life and social welfare

(Source: UUD 1945, especially Article 28)

Human agency, the Act on education and government regulations

In the Act that regulates Indonesia’s national education system (UU No. 20/2013), the definition of education, despite to certain extent being in line with the constitutional spirit, embarks from the idea of systematization and behaviorism as in Null’s theoretical categorization (Null, 2011). While learners are still to be provided with the opportunities *to develop their full potential* in order to acquire what they need in their personal lives (such as spiritual and religious values, self-control, personality, intelligence, morals and noble character, and skills) as well as in their social encounters (such as in societal, national, or global

contexts), there is an emphasis that an education should be “a conscious and well-planned endeavor in *creating learning environment and process*” (Article 1 [1]). As what the author has described previously, it gives ways to heavy standardizations in Indonesia’s education, through various government regulations (such as PP No. 19/2005; PP No. 32/2013; PP No. 13/2015; & Permendikbud No. 57/2014).

In terms of human agency, it consequently tends to position pupils mechanistically, that it sees them more as programable machines or robots, and are not as ‘potentially developing human beings’ or as learners with self-determination (Alexander, 2005). Human minds are seen as sponges that soak up reality and teaching and learning are therefore very possibly to be arranged in stimulus-response settings and are mostly measured quantitatively (Miller, 2011). In short, the Act and corresponding government regulations tend to jeopardize pupils’ self-determination as well as the needed conditions for the sake of measurable standardization.

Furthermore, related to the recognition of and conditions for self-expression or moral intelligence in which traditions become the horizons of significance (Alexander, 2005), the Act emphasizes that education should be “... *rooted in* religious values, national cultures, and responsive to the change of time” (Article 1 [2]). Accordingly, it is “... *to inculcate* in young minds the respect for human rights, for cultural pluralism and learning to live together, promote morals and character building as well as unity in diversity (*Bhinneka Tunggal Eka*) in the spirit of brotherhood and solidarity” (Considerance). Clearly, what is more emphasized here is the existence, reception, and reproduction of the horizons of significance, especially with the expressions ‘*be rooted*’ and ‘*to inculcate*’. The emphasis, binarily, blocks the eventuality of moral intelligence which assumes the availability of the space for self-reflection and self-transformation.

Concerning self-evaluation, that learners should be positioned as fallible human beings, with which they can developmentally realize their need for learning and constructing strong personal values (Alexander, 2005), the idea of excessive standardization in the Act mechanistically dampens its possibility. It is true that education is human beings’ effort “... to realize their potentials through learning and/or other education activities which are socially recognizable” (UU No. 20/2013, Supplement). However, the idea is foiled by the enforcement of ‘national standards of education’ which is defined as “the minimal criteria about the education system in the whole jurisdiction of the Republic of Indonesia” (UU No. 20/2003, Article 1 [17], 35, 51, and the Supplement). Pedagogically, the tendency to exploit high stakes educational evaluations is one of the most problematical issues. The Act, for instance, defines ‘evaluation of education’ as “a process of controlling, ensuring, and determining educational

quality in all components of education in each stream, level, and type of education as a form of accountability of education provision” (Articles 1 [21]). It is followed by related arrangements, especially in Articles 57-62.

So, when teachers and learners should work with expansively standardized learning contents, how to learn and how they are evaluated, it is analytically impossible to think otherwise. Teachers and learners are to be ascertained as working, behaving or acting rightly according to the predetermined rightness. Teaching and learning are not seen as the processes of finding or constructing the bricks of knowledge and truth, but they are more as the transfer and preservation of what are seen as worth learning according to the political decision makers, curriculum developers, or textbook authors.

TABLE 5.23 The Act, government regulations and human agency

Self-determination (Freedom for growth and development)	Education should be for the development of learners’ potential. Yet, the Act tends to pave the way for excessive standardization of the development, that learners are likely to be positioned mechanistically as the passive recipients.
Self-expression (Moral intelligence and horizons of significance)	Education should be morally, culturally and scientifically based. Yet, the emphasis is more on the horizons of significance and less on moral intelligence (moral reasoning, reflection, critical thinking, etc.)
Self-evaluation (Fallibility and learning as capacity building)	Education tends to be understood as ‘manufacturing’ infallible human beings instead of facilitating human beings to realize their infallibility which makes them learn and improve themselves.

Source: UU No. 20/2003; PP No. 19/2005; PP No. 32/2013; PP No. 13/2015

Moreover, in terms of educational management, the tendency to massively standardize education leads to what is called as managerialism as in the systematic curriculum tradition (Null, 2011). There are eight encompassing standards, namely “standard of contents, processes, graduate outcomes, educational personnel, facilities and equipment, management, funding, and educational assessment which should be improved systematically and regularly” (UU No. 20/2003, Article 35 [1]). As stated in the Act itself, those standards should be the “... guideline for the development of curriculum, development of educational personnel, provisions of facilities and equipment, management, and funding” [2] and that “the development, monitoring, and reporting on the achievement of the national education standards are organized by a quality assurance body” [3]. So, those standards, as the system is basically centralistic, oblige uniformity administratively, procedurally, and practically in Indonesia.

Analytically, what is problematical here is the aspiration to systematize and manage as much as possible, from the headstream to the downstream of the educational system, which then becomes deterministic or causes *standardization determinism*. Through its functionaries, the state seizes most of the space and leaves a little for other commonplaces—especially for learners and teachers, and communities. These three commonplaces are made to follow the standards, that their participations become receptive-reproductive instead of reflective-transformative. So, there is then the making of standardized curricula to what the pupils will be after their education as well as from the designing of what and how a school should be physically and administratively to what and how it should culturally and politically appear. In relation to facilitating learning, there are administrative managerialisms in terms of standardized contents and processes at schools. In relation to its function as ‘a factory processing inputs to be certain outputs and outcomes’ there are standards that should be stated as having been achieved by the school graduates and are quantified through educational assessment and evaluation. Last but not least, the whole standardization is managed by administratively managing the educational personnel, facilities and equipment, school management, and financing affairs. In short, there are therefore standardization of curricula (Article 36-38), [high-stake] evaluation of education (Article 57-59), [high-stake] accreditation of schools (Article 60), and [high-stake] certification of teachers (Article 61).

While ‘human development’ idea is still the aim of education, managerialism through standardization, thus, narrows down such meaning. Development becomes as what it is determined by the standards, where ‘minimum criteria’ are very possibly to become ‘maximum criteria’ or are deterministically seen as the parameters of ‘truth’. Alternatives, despite their agentive nature, are easily seen as deviant or unacceptable dissenting ‘truth’. Psychologically, learner’s development is also measured by predetermined criteria, by which ‘accountability’ of pupils, teachers, or school administrators are also measured.

On the other hand, while competency-based curriculum, as discussed in section 5.3.1, is experientially based type with different and rich forms of learning, its adopted meaning here is significantly reduced. The supplement of the Act states that one of the strategies in Indonesia’s educational reform is the “... development and implementation of the *competency-based curriculum*” (UU No. 20/2003), yet, the idea of managerialism limits its potentiality as a curriculum is officially defined as “... a set of plans and regulations about the aims, content and material of lessons and the method employed as the guidelines for the implementation of learning activities to achieve given educational objectives” (UU No. 20/2003, Article 1 [19]). The meaning of competency-based curriculum becomes limited by predetermined ‘educational

objectives' and 'the manuals' which are both provided [and imposed legally and therefore unavoidably] by the government.

Accordingly, the ordain that the type of the curriculum should be competency-based is also educationally problematic, since it refers specifically to a type of curriculum which might be thought as the best in a time, a place and by certain people. It is then simply reasonable to argue that there might be one or more alternatives that might have their own distinctiveness in different contexts and temporalities. Legally, actually, it contradicts the spirit of openness and eclecticism in the Constitution as in the preamble and Article 28A and 28E, while educationally, as education science is dynamic, such specification becomes an unnecessary limitation that forces the practitioners to only work on a single officially-determined curriculum.

Moreover, the limitation of the development potentiality of the learners can be seen in the definition of 'content standard' that it is the "... scope of education materials and levels of competency which are set as the requirements for output competency, competency in learning materials, competency for each subject matter, and syllabus, which requirements must be achieved by learners at given levels and types of education" (Article 35, Supplement). Accordingly, output competency is meant as "the qualification of graduates, which covers attitudes, knowledge and skills, in accordance with the national standards that are laid down" (Article 35, Supplement). And after all, "the national standard of education needs to be improved regularly and systematically to increase excellent local quality and to promote national interest and justice, keeping in view competition among nations globally" (Article 35, Supplement).

Moreover, a constricted translation appears in the government regulation (PP No. 32/2013), that an action program of the government in terms of education is to "... reorganize [change] school curricula in order to produce schooling outputs that are able to meet the needs of human resources so that they contribute to the national and local [economic] growth". What crucially can be seen here is that learners are not anymore seen as human beings with self-autonomy, yet they are positioned as the to-be-processed 'crudes' in an educational machine, with the aim that they will think and act as what the society dictates and needs according to the interpretation of the policy makers.

Correspondingly, quality education is determined based on its relevance with the needs of the society and global competitiveness (UU No. 20/2003, Article 35 [Supplement]; PP No. 19/2005, *Supplement*); national education standards are adapted in accordance with the societal, local, national and global dynamic developments; and for an intelligent nation is

required a national commitment on quality enhancement and nation competitiveness in education. What occurs then is that these considerations become an entrapment that the policy makers keep centralizing the education system through repeatedly rearranging the standards of minimum competences, contents, processes, assessments and evaluations, and curriculum changes (PP No. 32/2013, *Considerance*).

To sum up, the author has found a tension in the policy documents analyzed. The tension leads to a kind of ambiguity. On one end, the Act on education and corresponding government regulations claim to provide chances that learners can develop themselves or their potentials through education. In terms of human agency perspective, there is a possibility that they are the agents of their learning. However, *standardization determinism*—the tendency to administratively regulate, systematize, control, and centralize educational practices—risks learners’ possibilities to be the agents of their learning. As can be seen clearly, the standardization determinism tends to come first.

5.5.2 Human agency and Indonesia’s 2013 curriculum conception

In line with the tendency to administratively standardize educational concepts and practices, basically the rationales, characteristics, purpose, and basic frameworks of the 2013 curriculum are entrapped in standardization determinism. What is positioned as the first rationale is the legal ordain to realize the eight standards of education (UU No. 2003, Article 35), which is called as an internal challenge. Paradigmatically, it is understood that the realization of those standards will address other challenges, namely the rapid growth of Indonesia’s population, globalization, environmental issues, and so on. It is as if those standards are magic tools that can guarantee the availability of quality education. In fact, corresponding to what have been discussed previously, standardization determinism may jeopardize the possibilities of learners’ human agency to emerge.

Pedagogically, there is a challenge called ‘thinking pattern improvement’ in perceiving and implementation learning as described in section 5.3.2.2. However, there is no detailed explanation on what they are and how they are implemented both in curriculum making and teaching practices, except limitedly in the text called subject-matter manuals or *pedoman mata pelajaran* (Permendikbud, No.57/2014). While the concepts such as learner-centered, active learning, interactive learning, or critical learning are agentic in nature, they seem just to be accessories which are out of reach. There is no analytical indication that such conceptions are to be realized in practice other than for rhetorical objective.

Similarly, it also happens with the next rationale called ‘curriculum management reinforcement’ and ‘focusing learning materials’. It can be seen that the ideas are great. Yet they are not elaborated and made practical. They then just become meaningless jargons and have no impacts in educational practices at schools. There might be less subject-matters, for instance, but there is no indication that such reduction influences the quality of teaching and learning. What can be seen is that there are administratively less subjects but the same practices, as what is discussed in section 5.5.3.

Furthermore, in the very short explanation on the characteristics of 2013 curriculum, it is stated that it is built on competency-based approach and characterized by that conception. However, while the approach is now widely adopted worldwide, there is a kind of reinterpretation which is adjusted to the demands of standardization. While competency-based approach in teaching and learning is constructivistic in nature, it becomes administratively procedural-behavioristic in practice. Learners are to learn or expected to practice predetermined competencies which are mechanistically proceduralized.

The purpose of the curriculum can be seen as in line with human agency conception. It is “... to prepare Indonesia’s human beings who have living capabilities both individually and socially, [characterized with] their religiosity, productivity, creativity, innovation, and morality and that they are able to contribute to society’s well-being, their nation and state, as well as world’s civilization”. However, we cannot lean on this statement when there is no more elaboration and practical translations.

In terms of the foundations of the curriculum there are also some notes. *First*, philosophical foundation is related to the idea that how a curriculum can be an underpinning in developing individual and social life of the learners, where there are interrelated notions of religion, arts, creativity, communication, values, multiple intelligences, individual potentials, society, nation, and humanity. And the list can be much longer as there is a statement in the regulation about eclecticism and open principle in curriculum making.

However, using Null’s typology (2011), what can be seen then is the tendency toward systematic tradition with dense traditionalism, with the indication of emphasizing ‘what works in the adult world’ as what worth learning. While ideals become important, preserving existing institutions and constructing the new ones becomes inevitable. While there is no more theoretical explication, such as in a more comprehensive curriculum deliberation, the inclusion of a list of big ideas becomes meaningless. For instance, the curriculum policy documents keep listing ‘big words’ or ‘ideal world’ and just include the connections with the problems in the real world as far as in the expressions ‘challenges’ and ‘problem solving’. So, when world is

just represented by good things, how the pupils will be able to deal with the tension between the reception of traditions and the building of reflective capacity, as being critical is 'subversive' in an idealized world?

Another clear example of problem that is unsolved here is how existentialism in curriculum making with its subjective tendency and essentialism with its objective inclination are 'negotiated'? In the real world of education, the tendency to emphasize subject-matters, in the name of intellectuality and academic orientation, deemphasizes the importance of subjectivity. Meanwhile, human beings are not to be programmed machines as in extreme behaviorism or organisms living with absolute relativism as in extreme academic structuralism.

The philosophical foundations stated here, therefore, unclearly defines the underpinnings on which the curriculum is built upon. The logical consequence then is that the philosophical foundations of the curriculum are not parallel with the competence standards or other related materials in the curriculum.

Second, sociological foundations of the curriculum, parallel with the orientation in systematic tradition in the philosophical foundations, emphasizes the inevitability of societal changes as the consequence of the development of sciences, technology, and arts and the emergence of new professions and the inevitable need for knowledge-based society. Similar idea is also reiterated in the rational of the curriculum and in higher regulations. Even there is an emphasis in the rational on the importance of considering Indonesia's poor achievement in international academic competitions.

The important notion to notice in this foundation then is the significance of building economic-related capacities, competitiveness, and knowledge-based society. It is as these ideas represent untamed forces to systematize, regulate and control curriculum making and its administration at school levels. Using Null's curriculum tradition dimensions, it is very predictable that there will ideals imposed and preservation of existing institutions for a manageable status quo, which representing the interests of the society. The standards in a curriculum, for instance, will be designed to serve such needs and the pupils are to be passive recipients instead of active agents with opportunities to choose and decide or at least to negotiate are reduced if not negated. In this situation, the individual aspects of human beings are tamed and structured into the social, as what are thought best by policy makers and curriculum authors.

What takes place, in another word, the chance for human agency in learning, that pupils are the real agents in their learning, becomes diminished into what Alexander signifies as merely "for the purpose of packaging predetermined social objectives to make them appealing

to pupils, rather than to actively engage their genuine aspirations and concerns” (Alexander, 2005:348).

Third, psycho-pedagogical foundation of the curriculum emphasizes the importance of an education that is based on the psychological development of the learners within their living and temporal contexts as in transformative pedagogy, and that pupils are positioned as gradually maturing human beings. However, while there is no reference and more detailed explanation on what is meant with this foundation in any of related official documents, it actually leaves us with uncertainty.

The mentioning of ‘transformative pedagogy’ indicates the importance of transformative ideas of education in critical tradition, mainly the ones with Freirean roots. It might be also meant as the importance of bringing the real world into pupils’ learning—where previously classroom world tended to be separated from the actual world—and at the same time bringing pupils to the real world in their learning as their development depends significantly on their socio-cultural and temporal contexts as in Vygotskian tradition.

The author argues, it might be as simple as a statement that teaching and learning should be based on the developmental aspects of the pupils as there is what is called theoretical foundation of the curriculum, it becomes the basis for the need of standardization in education.

Fourth, theoretical foundation of the curriculum is in line with the need for systematization, standardization, and managerialism in the first two foundations. Standard-based education and competency-based curriculum are two sub-traditions within systematic and pragmatic tradition according to Null’s typology of curriculum making (2011). Here, a curriculum should be containing ideals toward which teaching and learning should be directed. A curriculum is also an institution or an instrument with which the needs of society are served and individual needs and interests are compromised.

5.5.3 Human agency and the core and basic competencies

Basically, the core and basic competencies are statements of what learners should acquire or what they should be after their learning. More precisely, the core and basic competencies (CC1-4) analyzed here appear as the outcomes or the conditions of outputs after the processes of learning. It is, for instance, said that “[The learners are able to] receive, practice, and value the teachings of their religion” (CC 1). In a corresponding basic competency, it is stated “[The learners are able to] believe that al-Quran is the last holy scripture and take it as the guidance in life” (BC1.2). The same patterns are applied to all core and basic competences. What is

salient here then is that learning is a process of making learners to be as what is formulated in the curriculum.

Pedagogically, what are learned and experienced are predetermined, even though a core competency designates otherwise. For instance, it is stated that “[The learners are able to] understand factual and conceptual knowledge through observation, questioning, and experimenting, motivated by curiosity about him/herself, God’s creatures, and the things he/she finds at home, school, and playground” (CC 3). However, then it is stated that “[The learners are able to] recognize the names of the Messengers sent by the God and *Ulul Azmi* [the arch Prophets] (BC 3.1)” or “[The learners are able to] understand the importance of the revelation of the holy scriptures through His Messengers as the implementation of the basic beliefs of Islam” (BC 3.2).

In the instance, the core competency can be seen clearly indicates a strong emphasis on the importance of discovery learning as an aid in learning and teaching (Bruner, 1977). Yet, the basic competencies narrow the possibility of the happening of discovery learning as it potentially makes learning just to be of ‘discovering’ what are in a thick tradition (Alexander, 2005) such as in a written textual source. The basic competencies, as the detailing items of a core competence, do not explicitly indicate the operational forms of processes of how learners can understand what they learn. What is more visible is the designation of what the contents of learning should be, instead of what experiences the learners should undertake. In means, then, experiential learning as the pedagogical underpinning of competency-based curriculum (Jordan, Carlile & Stack, 2008) is jeopardized. In other words, what it salient is actually subject-matter based proposition of learning instead of experiential-based.

Furthermore, the main problem here is that the basic competencies condition tend to assume that the learners are sufficed to learn through acquiring and experiencing what are predetermined and are not facilitated to move further. For instance, it is emphasized that the learners should be able to “...reflect the behaviors of faithful and virtuous children” (CC 4) which indicates the inevitability of understanding of ‘what unfaithful and unvirtuous are’ through critical thinking, metacognition, or self-evaluation. However, the corresponding basic competencies limitedly just state that in the end of learning periods that the learners are able to “exemplify fondness to help one another as the implementation of one’s understanding of Q.S. al-Ma’un (BC 4.5); exemplify attitude of appreciation of other[s]’ view as the implementation of one’s understanding of Q.S. Az-Zumar, 39:18 (BC 4.6); exemplify attitude of [living in]

modesty as the implementation of one's understanding of Q.S. Al-Furqan, 25:67 (BC 4.7); or exemplify willingness [in performing rituals] as the implementation of one's understanding of Q.S. Al-Bayyina, 98:5 (BC 4.8).

Pedagogically, for a textbook author or a teacher, if it is without further and sufficient pedagogical designation, it can also be simply understood that the moral qualities indicated in those basic competencies can be acquired by the learners directly whenever they have learned them discursively. It is that as if memorizing or knowing what the moral qualities are in accordance with the quoted or referred verses of al-Quran is sufficient in order to make the learners able to exemplify them. What is lacking, therefore, is a curricular orientation of deeper or more meaningfulness learning processes. There is an entrapment of projecting an ideal quality of product yet is unconsciously neglecting the processes through which the projected quality can be made possible.

TABLE 5.24 Core and basic competencies and human agency

Self-determination	What and how learners learn are basically predetermined. The possibility for <i>why</i> —that learners learn something because they determine it as worth learning, the source of compellingness—is found in the core competencies. However, they are narrowed and limited by the subject-matter orientation in basic competencies.
Self-expression	All basic competencies are based on Islamic thick tradition which signifies <i>horizons of significance</i> . However, the room for moral intelligence to emerge, such as the opportunities for moral reasoning, is insufficiently provided. Students are to learn to express what are determined for them. They are not to express what is existentially in them unless it corresponds to what is stated scripturally.
Self-evaluation	Implicitly, there is a possibility for recognition of learners' fallibility as an inevitable requirement in making learning happen and construction of strong individual values, especially in core competencies. However, the tendency to impose learning as 'what is right' negates the existential facts of learners and real worlds and pedagogical principles which necessitate the fallibility of human beings.

So, in terms of human agency, the core and basic competencies have some problems although the four core competencies actually provide certain rooms for it to develop, especially in CC 3-4. There are notions of interaction, observation, questioning, experimenting, curiosity, or reflection which basically can be seen as representing substantial involvement of human agency in learning. However, the tendency to determine 'what are in the end', as a clear example of *standardization determinism* that is adhered by curriculum makers, entraps learners in limiting themselves in learning what are predetermined for them. The basic competencies

do not convincingly signify the experiences that the learners should undertake. Instead, they more focus on what to learn discursively.

In short, it can be concluded that *first*, regarding the recognition and condition for learners' self-determination, what and how learners should learn are basically predetermined. The possibility for why—that learners learn something because they determine it as worth learning, the source of compellingness—is found in the core competencies. However, they are narrowed and limited by the subject-matter orientation in basic competencies. *Second*, in terms of self-expression, it can be seen that all basic competencies are based on Islamic thick tradition which signifies horizons of significance. However, the room for moral intelligence to emerge, such as the opportunities for moral reasoning, is insufficiently provided. Students are to learn to express what are determined for them. They are not to express what is existentially in them unless it corresponds to what is stated scripturally. *Third*, related to self-evaluation, there is a possibility for recognition of learners' fallibility implicitly, as an inevitable requirement in making learning happen and construction of strong individual values, especially in core competencies. However, the tendency to impose learning 'what is right' negates the existential facts of learners and real worlds and pedagogical principles which necessitate the fallibility of human beings.

To understand why it happens, we can use Archer's orders of reality and the corresponding knowledge (Archer, 2004). Here, the core and basic competences are seen as the product of discursive practice in a social order, as emerging compilation of propositions in form of an abridged version of discursive knowledge. In the words of Alexander, a curriculum tends to be "... academic [in which it] prefers discursive expression of logical form, ... [since] it aims to convey concepts, methods of inquiry and truths in the precise theoretical language associated with scholarship" (Alexander, 2005: 353).

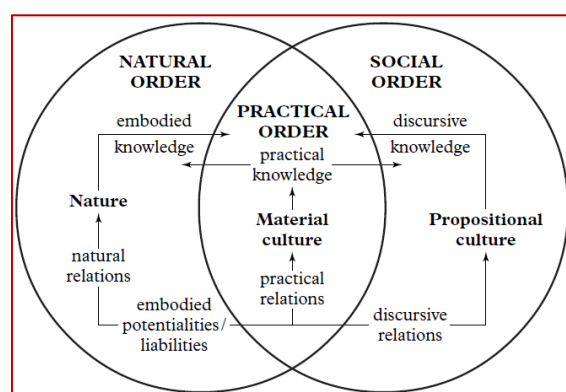


FIGURE 5.4 Three orders of reality and forms of knowledge (Archer, 2004:162)

Furthermore, competencies in a standard curriculum are what a society or a state, which is here represented by policy makers and curriculum makers, see as worth teaching and learning. The representatives may claim—as in the rationale, characteristics, and foundations or Indonesia's 2013 Curriculum (Permendikbud No. 57/2014)—that they extract those competences from what are seen as commonly ‘lived and living’ in the society (or material culture in forms of practical knowledge), what the society needs, or what are projected as what are needed in the future.

What is meant as discursiveness here is the quality of any expression that is “... abstract, conceptual and theoretical, [which is used] to ... communicate about our world in daily and academic life, from shopping lists and travel directions to scholarly discoveries and scientific theories” (Alexander, 2005: 352). A curriculum then tends to be ‘a discursive expression of logical form’ which is ‘rigorous, structured, and fixed’ and ‘is concerned with the precise measurements and conceptual contours of reality’ (p. 352-3).

Non-discursiveness, on the other hand, is defined as the quality in any expression that is “... concrete, particular and experiential, [which is used] ... to communicate about dimensions of experience where words and concepts fail us, for instance, in expressing intense emotions such as love or anger and ... relies on religious rituals, artistic symbols or metaphoric language to create immediate, virtual or vicarious experience”. It takes a dynamic form that ‘speaks to the shape of experiences that are fleeting and in flux’ which materialize in form of ‘symbols and metaphors’ (p. 352-3).

Comparing these definitions with Archer’s theorization, the other two forms of knowledge—the practical and the embodied—are within the category of non-discursive.

The crucial problem with discursiveness in a curriculum is related to the positioning of pupils as the subjects of learning, in which their experiences are potentially to be predetermined, manipulated and uniformed, and because of the need of measurability, their uniqueness is to be sacrificed. Pupils’ experiences with concrete and particular features and are fleeting and in flux might be jeopardized when there are excessive standardizations, that they even might be unlikely reach them. So, in this context, it is not about the existence of religious obligations that the pupils should learn and perform, but more about how they are facilitated to experience the spirituality that the sacred teachings promise, since discursiveness might inhibit different forms of representation as the means for self-expression. For instance, in relation to religious rites and spirituality, reciting al-Quran, fasting in Ramadan, and performing prayers (BC 1.1-1.4) can be merely discursive when they are presented in the textbook or taught in a class as mere knowledge or skills which are to be memorized, practiced and tested.

Furthermore, if learning materials and processes are designed mainly based on discursive knowledge as what is seen worthwhile by a society, analytically it potentially becomes objectivistic, and learners' subjectivity—of which is significantly the embodied and practical knowledge they have constructed to different extents—is potentially subjugated. What is officially worth learning can be fatally positioned as the only 'truth' and the space for reflection or being critical as the door for human agency becomes obstructed. They are then to learn what is uncertainly related to or within their sphere of interests and needs and the practical reality they live. Pupils as the subjects of learning are not anymore positioned as human beings with freedom to determine what worthwhile for them. They become the pupils lacking of a critical condition for self-determination.

In learning processes, if learning is mainly within the sphere of discursive knowledge as it is understood in its corresponding social reality, what is very possibly occurring is a one-way process of identity shaping, the impoverishment of humanity, instead of what is said by Archer as the 'emergence' of self-conscious, the emergence of personal identity, the emergence of social identity, and finally the reemergence of humanity (Archer, 2004). If it is inferred further, comparing this discursive phenomenon with Indonesia's current educational problem, it to certain extent tells why the current educational practice fails, that what pupils learn is mismatched with what they need and interest existentially in their whole journey of their lives, a more existential meaning of curriculum.

Pedagogically, one might argue, especially in teaching and learning practice, such as using Bruner's academic structuralism—commonly called 'the structure of the disciplines' (Bruner, 1999)—that learning in the first place is about how to acquire the general principles within a discipline before the pupils go on with the details. So, learning can be a deductive process in the beginning, in which pupils are facilitated to have certain senses and capacities to map out general phenomena—a process called as "the transfer of principles and attitudes" (p.18). When they are already able to work with the principles and attitudes, pupils are starting to be neophyte scientists and are determined as being able to develop more independently to a greater extent in what is called as discovery learning.

Yet, although the curricular competences might be seen as general knowledge or principles in Islamic studies, in which the process of the transfer of principles and attitudes should be mainly occurring, there is a different possibility that what occurs in learning processes are otherwise. As there is no practical guarantee at school or classroom levels, that the pupils are to learn within the process of the transfer of principles and attitudes in which reflection has the greatest possibility to occur, what is more likely to happen is the other type

of learning, as specified by Bruner as specific transfer of training, where habituations and associations become the main features or what are learned are merely related to transferable skills as the must-be-acquired skills. So, if learning is merely a specific transfer of training, the possibility of the development of human agency becomes smaller or slower, since learning is limited in the acquisition of technical or procedural knowledge and skills. The pupils are very potentially to just receive and reproduce, where rote memorization in learning activities, for instance, will be dominant. The possibilities for reflection as the main feature of experiential learning—from which competency-based learning originates—are discursively diminished. Furthermore, if Archer's proposition is to be accepted, a curriculum—here the competencies in a curriculum—should be made a part of the long-life journey of learning of the learners themselves as proposed by existentialist proponents in curriculum tradition (Null, 2011). A curriculum should be a continuous dialogue among the learners embodied, practical and discursive knowledge, while at the same time these three types of knowledge keep conversing dialectically within their corresponding orders of reality. So, secondly, for the subject like Islamic Studies, a social subject in nature, blended types of training should be prioritized if not the more appropriate one especially in general levels such as in primary and secondary education.

As a temporary proposition, before it is proven based on the textbook as the more practical and detailed texts, what can be seen further using Archer's theoretical framework is that the curriculum tends to be underpinned with an assumption that an education, more specifically learning, proliferates from discursive to practical and embodied realms. For instance, having memorized the theological concepts or religious rites—with or without understanding or reasoning—is seen as a prerequisite for better praxis in practical and natural lives of the pupils. Human beings are positioned as typical and are to be good with the same 'food' for thoughts or rites for hearts.

Similarly, the social, knowledge, and behavioral competencies are also assumed as if they are the panacea—as they are abstracted from what is assumed as what works in the adult's world—for the routine lives and challenges that the pupils will face. An exception is certainly the notions in the core competences, such as that the pupils are able to “understand factual and conceptual knowledge through observation, questioning, and experimenting, motivated by curiosity about him/herself, God's creatures, and the things he/she finds at home, school, and playground” (CC 2). However, if the more detailed texts or learning activities are not materialized in accordance with the notions 'observation', 'questioning', 'experimenting' or 'curiosity', what will dominate is the discursive notions in the basic competences. A textbook

author, for instance, should be able to author a passage that explains the belief in the holy scriptures where there is a space for observation, questioning, or arousing curiosity.

Looking at the ideas proposed in every competency plainly, there are two types of imports—and consequently learning activities in practice—that might be endorsed, *receptive-reproductive* or *reflective-reflective* in nature. Competencies representing *receptive-reproductive* imports can be seen directly in the notions of getting used to reciting al-Quran, believing that al-Quran is the last holy scripture, performing Ramadan fasting, or performing *tarawih* prayers. Literally, those standards signify that Muslim pupils should receive their religious teachings—an indoctrination in nature. Pupils are to follow certain rules or procedures, where the role of their human agency seems to be subjugated. What they most possibly do is to memorize and habituate themselves with certain routines. In short, worthwhileness as the essence of a curriculum is determined by an authority other than by themselves and there seems to be no agentic actions possible.

Furthermore, there is a problem with the quality of reception here, which determines the quality of valuing and practicing. There are two possibilities of reception process, coercively or cognitively. An action is seen agentic when there is cognition, intention, consciousness, or meaningfulness (Giddens, 1986; Archer: 2004; Alexander: 2005). In ethical perspective of human agency, thus, what makes those religious teachings morally meaningful? Or in Bruner's perspective of interestedness in learning (Bruner, 1999) how can they be meaningfully compelling if the pupils are to do routines instead of challenging activities?

However, those competences, based on what Alexander (2005) suggests as horizons of significance, can be agentic in certain conditions. It is true that pupils do not determine what they do in the prescribed rituals in their religions or are forced to believe what are believed by their parents, their relatives, or their neighbors. Yet, meaningfulness is also stemming from being accepted in a social context or of being identified as a member of a community, a kind of meaningfulness in what one does. In Bandura's 'mechanical' human agency theory, it is related to routine situations with situationally-oriented attainment, and is a capacity to act within socially prescribed role expectations. In Bandura's language, it is a perception of self-efficacy in performing certain actions (Bandura, 1999). Here, competencies in certain activities are seen as significant because of one's getting used to performing them that they become a part of their routines or habits and/or are seen as socio-culturally accepted or appreciated. So, in this sense, what is worthwhile is basically determined by the influences accommodated by human beings. Creativity or inventiveness then is rooted in what is already there, indicating more as development or modification.

There are also ideas or expressions signifying *reflective-transformative* tendency, that there are certain or more possibilities to think, analyze, criticize, or consider. Learning about honesty is not only about memorizing one or two definitions or certain features about it. Likewise, to be honest, respectful, patient, or modest needs a process of learning where the pupils mentally and physically should strive for in a social context.

5.5.4 Human agency and the teacher book

In terms of the discussion on human agency, a teacher book in this discussion is positioned as a text that contains certain assumptions related to how learners as the subjects of learning are positioned, how the conditions for their self-expressions are provided, and how the facilitation to enable their self-evaluation is made possible (Alexander, 2005).

Officially, the availability of a teacher book for every subject is mandated in the government regulation and should be provided publicly by the government (PP No. 32/2013, Article 1[22-3] and Article 43). A teacher book functions as the manual containing teaching strategies, methods, techniques, and assessment for every subject-matter and/or learning theme. Substantially, a teacher book mainly contains operationalized forms of the four standards: content, process, graduate/output competencies, and assessment. In relation to core and basic competencies, a teacher book focuses on operationalizing the competencies guided by the four standards—commonly known in educational science as the pedagogical aspects of learning—in order to ascertain learners acquisition of the competencies of a level of schooling.

In line with the previous discussions on human agency and Indonesia's education in general, Indonesia's 2013 curriculum underpinnings, and the core and basic competencies, there are some basic problems found in the teacher book in terms of human agency. In general, there are monotonous teaching and learning activities, textual-based or discursive learning, rote-memorization activities, learning for assessment/tests, and non-media mediated learning. In short, it can be said that the teacher's book essentially does not endorse or facilitate creative meaning making processes but more it is just to enable the pupils to pass the minimum criteria of passing grades or the minimum mastery standard. The fact then is surely problematic for recognition of learners' self-determination, self-expression, and self-evaluation.

One main reason of this is the standardization determinism, which then has confined the textbook into a manual with poor breakthroughs in relation to pedagogy. While rhetorically standardization is intended as the setting of minimum standards, the book then tends to have been developed in a situation of 'whatever there is' as long as it looks to have contained what

are required officially. There are only, for instance, three books referred, namely a previously written manual for the same subject and by the same author of the book analyzed, a brief educational psychology book for teaching Islamic studies, and a ‘cookbook’ on education related to where one lives (Kemendikbud, 2014b). The rest references are the Act on education and twelve related government regulations. It is as if the regulations contain reliable scientific knowledge that can be scientifically referred.

Another clear general evidence of the poorness of the teacher book is the cycle of repeated teaching and learning activities. Of all activities suggested in the teacher book of Islamic Studies for Grade 5, they can be grouped into what teachers and pupils do. Teachers’ activities can be classified into conventional roles (opening classes, explaining learning materials, or checking pupils’ attendance) and facilitating roles (such as dividing pupils into groups and encouraging [scaffolding] them to discuss by themselves). Pupils’ activities consist of individual and in-group activities. The most common individual activities are discursive in nature, which can be classified as receptive activities (listening to teachers and reading the textbook) and reproductive activities (such as speaking in question-answer sessions and writing). In group learning activities there are mostly group work in understanding the textbook, group discussion, and group work in accomplishing predetermined tasks.

TABLE 5.25 Typical teaching and learning activities in the teacher’s book

What a teacher does		What pupils do	
Conventional	Facilitating	Receptive	Reproductive
-Explaining what or how to ... -Modelling of proper recitation and writing -Reinforcing pupils’ understanding on ... -Motivating pupils [to learn diligently ...] -Evaluating pupils’ performance	-Dividing pupils into groups and encourage [scaffold] them to ... -Taking the pupils to learn outdoor	-Listening to teacher’s explanation -Reading what is in the textbook -Observing what or how ...	-Repeating the recitation ... -Practicing difficult pronunciations -Demonstrating memorized verses -Rewriting each verse repeatedly for refining -Discussing in groups or in a class plenary ... -Writing and presenting a group report on ...

What can be seen more is that, *first*, learning is an effort to memorize or acquire predetermined knowledge, instead of learning as experiencing, understanding, reflecting, synthesizing, or creating. It is a typical learning as deterministically proceduralized actions, not as learning in which independent actors are working in a thousand of contingencies. *Second*,

interestingly, pedagogical concept that a teacher should be a facilitator of learning is practiced ‘literally’ in a way that is not promoting dynamic dialogues or interaction—where teacher-student power relation is made equal. Yet a teacher is more positioned as ‘the more knowing’ from whom instructions originally come and are to be obeyed.

TABLE 5.26 Lesson, themes, subthemes, and learning activities

Lesson/Theme/Subthemes	Main activities
Lesson 1: Let’s learn al-Quran, Surah at-Tin A. Reciting Surah At-Tin B. Memorizing Surah At-Tin C. Writing Surah at-Tin D. Meanings in Surah at-Tin	-Modelling and practicing of recitation, memorizing and writing -Reading and in-group discussion
Lesson 2: Recognize Allah’s names and His holy scriptures A. Let’s know Allah B. Recognizing Allah’s holy scriptures C. Allah’s holy scriptures contain praiseworthy teachings	Reading and in-group discussion
Lesson 3: My Dream is to be a virtuous child A. Honest person is loved by Allah B. Respecting and obeying parents and teachers C. The beauty of respecting one another	Reading and in-group discussion
Lesson 4: Beautiful Ramadan month A. Fasting in Ramadan month is blessed by Allah B. Doing good deeds in Ramadan month C. Advantages of fasting in Ramadan	Reading and in-group discussion
Lesson 5: God’s messengers are my idols A. Exemplary acts of Prophet Dawud (David) B. Exemplary acts of Prophet Sulaiman (Salomon) C. Exemplary acts of Prophet Ilyas (Elias) D. Exemplary acts of Prophet Ilyasa (Elisha) E. Exemplary acts of Prophet Muhammad	Practice singing the song of the 25 prophets and in group discussion Reading and in-group discussion
Lesson 6: Let’s learn al-Quran, Surah al-Ma’un A. Let’s recite Surah al-Ma’un B. Let’s memorize Surah al-Ma’un C. Let’s write Surah al-Ma’un D. Meanings in Surah al-Maun	-Modelling and practicing of recitation, memorizing and writing -Reading and in-group discussion
Lesson 7: Let’s know Allah’s Messengers A. What does “Allah’s messengers” mean? B. Duties and characters of Allah’s messengers C. <i>Ulul Azmi</i> [arch] messengers D. Exemplary acts of Prophet Muhammad as an arch messenger E. Praiseworthy acts of arch prophets and messengers	Reading and in-group discussion
Lesson 8 Let’s live modestly and sincerely A. Let’s live modestly B. Let’s sincerely do good deeds	Reading and in-group discussion
Lesson 9: The beauty of tarawih prayers and reciting al-Quran A. <i>Tarawih</i> prayers B. <i>Tadarus</i> [reciting] al-Quran	Reading and in-group discussion

Lesson 10: The exemplary acts of Luqman A. Who was Luqman? B. Luqman was very grateful C. Luqman's advices for his child [on avoiding proselytism, good deeds, and being humble)	Reading and in group discussion
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Interestingly, individually or in groups, reflection based activities can be said as pseudo-reflective in nature. Individually, for example, it is prescribed that the teacher asks the pupils to classically '*mencermati*' (contextually meaning here 'read and understand') the text and pictures in the textbook and the pupils afterward tell the result of their reading orally (Kemendikbud, 2014a: 25). In groups, similarly, it is prescribed that the pupils are tasked in groups to discuss the noble [moral] message in Surah at-Tiin and is continued with the presentation of the result [of the discussion] and the other groups listen and respond to it. What is actually problematic here is the use of the expression '*mencermati*' which literally means 'to observe' or 'to examine' (Stevens & Schmidgall-Tellings, 2010:199) and logically should be with a reflection activity. Yet, beside of the possibility of a dictional misuse, it seems that the use of the expression is never pedagogically related to an active and real discovery learning encouragement since it is limited into what in the textbook and what is known by the students at the time of learning in their group. There is no indication of expanding and elaboration through reading or exploring other sources.

A better sample but discontinued in nature is of an activity in Chapter Three in which the pupils are asked to "... '*merenung*' (literally 'to reflect'). For instance, by providing a question 'If human beings are not respected one another, what will happen?' [This task can be done] in groups or in pairs" (p. 27). In fact, if the idea is developed further, such as by providing pictures on the impacts of a conflict, the pupils will reflect deeper and contextual.

In terms of facilitating of learning—or let us say as constructive teaching—the typical form is letting the pupils study in groups, writing the results of the discussion, and presenting the result in a plenary. After these three students' activities, the teacher provides '*penguatan*' (literally 'reinforcement') in form of highlighting and repeating the main points of the lesson and enriching it if necessary. It is, for instance, prescribed "(3) in groups, the pupils discuss [the concept of] honesty [in which] the teacher provides some clues such as the meaning of honesty, its different forms and corresponding characteristics, and how it is related to the religious figures in the textbook" (p. 25). Such prescription of typical teaching-learning cycle can be found in all chapter of the book and is without any groundbreaking variations.

As can be seen in Table 5.27, the critical teaching and learning issues in the teacher book comprise of teachers' versus pupils' activities (teacher versus student-centered learning); general versus insightful and carefully detailed instructions, discontinuity of teaching/learning ideas; discursive versus experiential learning (or scriptural versus cultural based learning); transfer of training versus transfer of principles and attitudes; routine versus groundbreaking teaching/learning; learning for performance versus learning for mastery; single-source versus multiple source learning; non-media mediated versus media-mediated learning; monotonous versus variative activities; close-ended versus open-ended 'discovery' learning; and administrative/procedural versus process or experiential activities.

TABLE 5.27 Teaching and learning issues in the teacher book (Kemendikbud, 2014b)

Teaching/learning issues	The teacher's book tends to
• Teachers' versus pupils' activities (teacher versus student-centered learning)	Provide pupils with individual and in-group tasks, mostly 'in-group discussion', with learning product in form of text or presentation slide
• General versus insightful and carefully detailed instructions	Provide general and monotonous instructions or no alternatives on facilitating learning
• Discontinuity of teaching/learning ideas	Prescribe teaching/learning activities that logically incoherent one another
• Discursive versus experiential learning (or scriptural versus cultural based learning)	Prescribe pupils to learn discursively, in form of textual, academic, or cognitive representations, instead of experientially, in form of spiritual, cultural or esthetic representations
• Transfer of training versus transfer of principles and attitudes	Prescribe teachers to facilitate learning more as transfer of training, such as on how to be honest, instead of transfer of principles and attitudes, such as reflecting on why dishonesty causes persistent problems
• Routine versus groundbreaking teaching/learning	Prescribe teachers and pupils to do similar (if not the same) activities from lesson to lesson. There are no groundbreaking activities
• Learning for performance versus learning for mastery	Emphasize accountability-based assessment, such as with grading or scoring, instead of improvement-based assessment, such as with constructive comments
• Single-source versus multiple source learning	Repeatedly endorse the use of the official textbook in learning activities and is almost with no indication of using different sources in learning
• Non-media mediated versus media-mediated learning	Be with no indications of creatively using or innovating with teaching/learning media other than what is in the textbook except the use of a picture and audio records two or three times
• Monotonous versus variative activities	Repeat the same or similar activities from lesson to lesson, such as reading, writing, group-discussion, or reporting
• Close-ended versus open-ended 'discovery' learning	Prescribe the teacher to manage their classes not only according to a predetermined plot, but also with no indications of the possibility of discovering or encountering differences or dissenting opinions
• Administrative/procedural versus process or experiential activities	Prescribe learning administratively or procedurally in which the contingency for experiences is reduced

In terms of thinking process in teaching and learning, there also several issues (Table 5.28). They are fallible versus infallible conditions of thinking; pupils do not know versus teachers know most; rote memorization versus analyzing; meaning-reception versus meaning-making; reproducing versus reflecting activities; predetermined versus contingent answers to questions; normative versus idiosyncratic ideas; reasonable versus unreasonable material/expression; overemphasis on cognitive and behavioral assessment; investigating versus encouraging questions; process-based acquisition of horizons of significance versus indoctrination-based; discontinuity of thinking process; imaginary (ideal world) versus real-world based ideas; learning on diversity (thick and thin tradition); infallibility emphasis of religious figures; and overemphasis on cognitive and behavioral assessment and superficial versus in-depth thinking.

TABLE 5.28 Thinking issues in the teacher book (Kemendikbud, 2014b)

Thinking process	The teacher's book tends to ...
• Fallible versus infallible conditions of thinking	Situate pupils in an ideal realm with infallibility exposures, while in fact an education is meaningful while human beings are positioned as fallible
• Pupils do not know versus teachers know most	Situate teacher as the one coming with the correct and undisputable answers
• Rote memorization versus analyzing	Condition learning with direct or indirect memorization of what are in the textbook
• Meaning-reception versus meaning-making	Situate pupils to 'receive' what is taught in which personal thoughts are facilitated to make them correspond
• Reproducing versus reflecting activities	Condition pupils to reproduce what are in the textbook—with no critical thinking—despite some activities superficially seem to be reflective
• Predetermined versus contingent answers to questions	Make question-answer activities as the means to make the pupils arrive in predetermined ideals
• Normative versus idiosyncratic ideas	Condition pupils to accept predetermined normative ideas that they have no opportunity to think differently or encounter with different ideas
• Reasonable versus unreasonable material/expression	Condition pupils to accept what is in the textbook although it might be illogical or unreasonable
• Overemphasis on cognitive and behavioral assessment	Use quantified/accountability based rather than learning-improvement based assessment
• Investigating versus encouraging questions	Make pupils be used to investigating instead of encouraging questions (because of the accountability tendency in assessment)
• Process-based acquisition of horizons of significance versus indoctrination-based	Condition pupils to learn in indoctrinating learning processes of their religion rather than in a process-based acquisition of horizons of significance
• Discontinuity of thinking process	Provide pupils with discontinuous ideas
• Imaginary (ideal world) versus real-world based ideas	Make pupils think of imagined reality as what is taught and they are relatively disconnected to their real world in learning

• Learning on diversity (thick and thin tradition)	Be with no practical emphasis on thin tradition, only discursive or normative learning
Infallibility emphasis of religious figures	Condition pupils to think only in a binary opposition: the infallible religious figures and the fallible and sinful others
• Overemphasis on cognitive and behavioral assessment	Provide pupils with quantified/accountability based instead of learning-improvement based assessment
• Superficial versus in-depth thinking	Condition pupils to instantly receive what are taught as the final and correct teachings and provide them with no opportunity to go deeper or broader

To sum up, the teacher book can be said as positioning learners as passive recipients in learning. What is worth learning is basically predetermined as in the textbook and the overwhelming academic and academic authorities of the teacher[s]. It is as the suggested teaching/learning activities in the teacher book conditions learners to receive and reproduce what in the textbook and what the teacher say as to be learned truth and their reception is checked through accountability-based assessment. And learners' agency can possibly develop as far as it is within the multiple standards set. Freedom in learning is limited into what is true in accordance with official texts.

In terms of self-expression, learners are actually conditioned to learn what are in the textbook as the source of horizons of significance. There are no sufficient suggestions of the importance of moral intelligence or the opportunities for moral reasoning. Learners are to identify themselves as Muslims and express their religiosity in accordance with what is taught in the textbook and what their teacher[s] might possibly teach them. As to self-evaluation, learners are conditioned to be infallible, that they are facilitated acquire the idealized standards of conduct in their learning. Experiences in learning then tend to be learners' cognitive and discursive involvements instead of their experiencing of being righteous and mistaken as well as observing, analyzing, and coping with the problems surrounding them.

TABLE 5.29 The teacher book and human agency

Self-determination	<p>-The teacher book tends to position learners as passive recipients in learning. What worth learning is basically predetermined as in the textbook and the overwhelming academic and academic authorities of the teacher[s].</p> <p>-It is as the suggested teaching/learning activities in the teacher book conditions learners to receive and reproduce what in the textbook and what the teacher say as to be learned truth and their reception is checked through accountability-based assessment.</p> <p>-Learners' agency can possibly develop as far as it is within the multiple standards set. Freedom in learning is limited into what is true in accordance with official texts.</p>
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Self-expression	<ul style="list-style-type: none"> -Learners are conditioned to learn what is in the textbook as the source of <i>horizons of significance</i>. -No sufficient suggestions of the importance of moral intelligence or the opportunities for moral reasoning. -Learners are to identify themselves as Muslims and express their religiosity in accordance with what is taught in the textbook and what their teacher[s] might possibly teach them.
Self-evaluation	<ul style="list-style-type: none"> -Learners are conditioned to be infallible, that they are facilitated acquire the idealized standards of conduct in their learning. -Experiences in learning then tend to be learners' cognitive and discursive involvements instead of their experiencing of being righteous and mistaken as well as observing, analyzing, and coping with the problems surrounding them.

5.5.5 Human agency and the textbook

Principally, the textbook is structured in accordance with the teacher book. The two are complementing each other. While the teacher book is provided to fulfill the pedagogical aspects in facilitating learning, the textbook provides the corresponding contents to be learned by the learners (Kemendikbud, 2014a; 2014b). What is analyzed here is the way the learning materials are presented in which can be seen how learners as the subjects of learning are positioned, whether they are the passive recipients or the agents of themselves. So, it should be noted that it is not about the religion itself, yet how religious teachings are pedagogically packaged into a learning textbook. However, as religious teachings are substantially of interpretations of scriptural texts, it also should be noted that there are then the authors' personal interpretations and religious tendencies which very possibly influence the way they see learners as to-be-developing human beings.

The author found a lot of pedagogical issues in the book, which mostly are in relation to learners' human agency. They are dissociated statement or illogical or incomplete expression, learning with single-prescribed choice or one answer/close-ended question, unREFERRED description/information, simplified meaning or claims, imaginary (not critical) creationism or entrapping creationism, contradiction or tension in terms of human agency, incomplete instruction/description, simplistic explanation or incoherence, less esthetic provoking picture, political preference, extrinsic-based motivation/reasoning/spirituality, descriptive or not explorative-based presentation, infallibility issue, descriptive/ normative tolerance (thin/thick tradition), normative reasoning/meaningfulness, formalistic/unequal social relation pattern, limitedly explored-virtues, I/we-they relationship, simplified/ metaphysical/miracle-based agency, simplistic interpreted metaphoric expressions, flowing and reasoning stories, feeding phenomena, and should and shouldn't pattern.

TABLE 5.30 Critical issues in the textbook in relation to learners' human agency
(Kemendikbud, 2014a)

Dissociated statement or illogical or incomplete expression	Particular parts of the book show discontinuity in explaining horizons of significance, that it seems then illogical or tend to be totally separated from a possible referencing to the real world (such as on the explanation on the advantages of reciting Quran [p.1])
Learning with single-prescribed choice	Learners is oriented to directly accept a method or strategy of learning instead of provided with several choices (such as on how to memorize verses of Quran [p.4])
One answer/close-ended question	Students are steered to accept one acceptable answer of a question (such as on how to respect parents [p.27])
Unreferred description/ information	The authors do not provide references for science-related contents. It looks just to steer the learners to believe of the miraculous side of the religion (such as the explanation on olive fruit [p. 8])
Simplified meaning or claims	The authors drive the learners to believe in certain interpretation which in turn can be just a claim (such as the explanation of Mecca as the peaceful city [p. 8])
Imaginary (not critical) creationism or entrapping creationism	Instead of letting the learners observe what are surrounding them of the universe and experience an internal dialogue in themselves, the authors drive them to accept and reproduce what are the authors themselves believe (such the explanation related to dualism and human desire [p.9])
Contradiction or tension in terms of human agency	On one side, human beings are seen as having been entrusted to take care and therefore responsible of themselves. On the other side, they are driven to be fatalists (such as the explanation on the God as the Creator and Sustainer of the world [p.10])
Incomplete instruction/ description	The authors do not sufficiently provide instruction to make learning or an activity happen (such as on the explanation on a singing activity [p.14])
Instructive, descriptive, lecturing	-There are parts of the book telling students to just receive and follow -Values tend to be given, not acquired through learning process (such as on the explanation on the different name of God [p. 14-16])
Simplistic explanation/ incoherence	-There are explanations which simplistically judge people based on simplistic reason. -Tend to conclude, not to endorse thinking process -Not facilitating deep/broad thinking (such as in page 16, 17, and 22)
Not esthetically provoking picture	The illustrations in the textbook clearly do not represent what real people are (such as in page 10).
Political preference	There is a story of the incumbent minister of education, which is basically a political position (p. 23)
Extrinsic-based motivation/ reasoning/ Extrinsic based spirituality	Learners are driven to extrinsic motivation—without reasoning or driven to mystical compellingness/ attribution to others/pseudo-intrinsic (such as the use of 'satan' and reward concepts [p. 23, 30])
Descriptive, not explorative	The learners are not driven to invent through exploration (such as in page 24)

Fallibility issue (no description of why)	-Such as through asking pupils to repeat verbal statement which seems to be believed as an effective way of changing a behavior - There is a tension between positioning human beings as infallible and fallible. (for example in p. 26)
Descriptive/ normative tolerance (thin/thick tradition)	Interfaith tolerance is descriptively explained and is not through reasoning of ‘why’ it is needed (such as in page 25)
Normative reasoning/ meaningfulness	Learners are driven to receive goodness normatively but with incomplete moral reasoning (such as the explanation on fasting and bad deeds [p. 32])
Formalistic/ unequal based social deed, charity-based	Stratification of people based on certain parameters, mainly in terms of status (such as the explanation on giving alms and willingness [p. 33])
Limitedly explored-virtues	Many explanations in the book tends to incompletely explains important points (such as the advantages of fasting [p.34])
I-them relationship	The tendency to differentiate people based on binary-opposition (such as the antagonism between David and Goliath [p. 39])
Simplified/metaphysical agency/ miracle-based agency/ simplistic interpreted metaphoric expressions	Miracle-oriented in thinking: troubles are explained not as impacts of what ones do, yet as an anger of Allah because of the prayer of the prophet—helplessness of the prophet (such as in page 41)
Feeding phenomena: Learners are not facilitated to reason how they should behave or what they should do.	-Learners are fed on what is right or wrong, good or bad, true or untrue, and so on. -Prescribed altruism/inequality -Procedurally administrated ethics (such as the explanation on the concept of ‘orphanage’ [p. 56])
Should and shouldn’t pattern	-Behaviors are believed to be constructed through ‘orders’ and ‘prohibition’ instead of reasoning -Habit comes from orders, not from learning: pupils are ordered to order themselves to be good, not through learning -Negative (fatalistic) versus positive spirituality (activism) -Investigative scaffolding and memorizing (such the explanation of attitudes [p. 26])
Simplified agentic idea	Particular materials can be agency-supportive, especially if they are presented accordingly (such the concept of the arch prophets [p. 62])
Simplified/ reduced compellingness	The story could be more compelling. Yet, it is too simplified so that the way it is told does not provoke learners’ imagination (such as the simplification of the story of Luqman the Wiseman [p. 82])
Formalistic illustration	The illustration tends to be flat and normative (such as the illustrations on noble characters [p. 17-18])

So, in terms of human agency, the author argues that there are no differences between the textbook and the teacher book as they are originally authored under the same paradigm, based on the same policy documents and written by the same author. In general, it can be said that, *first*, the way the learners are positioned in their learning is as passive recipients who are required to reproduce what are in the textbook and what their teacher[s] explain. The

recognition of human agency of the learners is limited into making the reception and reproduction processes [or experiences] happen. *Second*, the textbook can be a source of horizons of significance as it contains the teachings of a religion. Yet, it insufficiently facilitates learners to develop their moral intelligence. The book, contrarily, compels learners to express ‘what is in it’, not ‘what is existentially in them’. *Third*, the textbook steers learners to discursively accept an idealized world of infallible human beings. It fails to be a learning source that envisions them with the facts of ‘factual’ fallible selves and imperfect world where the possession of strong personal values is required and it is only possible through learning and inevitability of making mistakes.

TABLE 5.31 The textbook and human agency

Self-determination (Freedom for growth and development)	<ul style="list-style-type: none"> -Directly tell pupils what is right or wrong, it does not make them try to find it -Does not get pupils accustomed to determine what they need and are interested in -Condition pupils to be cognitively moralized, not affectively nor behaviorally -‘An obstinate blockage in the pipe’ (<i>jumud</i>) -Predetermined worthwhileness, not sought or self-constructed worthwhileness -Passive spirituality (creating dependency), not agentic spirituality (creating independency) -Learning as pacifying process, not empowering process
Self-expression (Moral intelligence and horizons of significance)	<ul style="list-style-type: none"> -Does not get pupils accustomed to express what they think of and materialize what they envision -Tendency to differentiate the domain of religion and real life -Does not get pupils accustomed to differentiate, classify, and categorize, as truth is linearly presented -Reification of ‘absurdity’ -‘We-they’ social identification/perspective, not ‘they are also we’ -Instrumental learning instead of transformational learning education that does not go beyond the competences of the teachers and the authors of the book -Instant process of spiritual learning (conditioned by religious leaders/teachers), not learning spirituality as long-life pursuit
Self-evaluation (Fallibility and learning as capacity building)	<ul style="list-style-type: none"> -Endorse information acquisition instead of learning how to be critical information -Does not get pupils accustomed to self-evaluating themselves, so that they can exercise, practice, and construct strong values/principles -Passive embodiment (machine like programming) vs reflective embodiment (meaning making, knowledge/skill production) -Partial/simplistic understanding and application of pedagogical concepts (superficiality in practice, not creative) -Divinely attributed helplessness, not self-attributed (God as the dustbin) -Not based on adequate research but on limited sources and resources

To sum up the discussion, there is a continuation of the tendency of positioning learners as passive recipients in Indonesia's education, from the Act on Education (UU No. 20/2003), government regulations (PP No. 19/2005; PP No. 32/2013; PP No. 13/2015; and Permendikbud No. 57/2014) to the Indonesia's 2013 Curriculum of Islamic Studies for Grade 5 and the official teacher and textbook. There is no convincing recognition of and conditions for learners' self-determination, self-expression, and self-evaluation. What is different is the general principles as ordained in the Constitution (UUD 1945), that learners' human agency is recognized and should be facilitated in their building it through human agency-based education. However,

6 CONCLUSION

The thesis starts with a general question “Why are certain people moved to act meaningfully for the sake of themselves or/and others while some others are not?” Generally, compellingness that incites a meaningful action is explained through motivational theories and it is so in educational contexts. Teachers and students are seen as compelled to teach or learn because they are moved intrinsically or extrinsically.

However, the author argues that seeing why people act through motivational theories tends to yield partial and mechanistic views. The author argues that an alternative to see why pupils are moved to act meaningfully is through the lens of human agency. Paradigmatically, human agency theories emphasize the existential potentials of human beings to act, change, and transform. Furthermore, those potentials can be nourished through education as it refers to the development or transformation of individuals from inadequacy to adequacy. Philosophically and pedagogically, human agency emerges when there is sufficient room for self-determination, self-expression, and self-evaluation in learning activities (Alexander, 2005).

Basically, learning activities that support the development of human agency start from what a curriculum specifies, although some other factors are also decisive. A curriculum is very pivotal, since it is the umbrella of how an education is managed. The author then analyzed Indonesia’s 2013 Curriculum. In the Indonesian context, the curriculum cannot be detached from the educational policies upon which it is developed, and therefore the author firstly analyzed related policy documents, namely the Act on the national education system (UU No. 20/2003) and corresponding government regulations that regulate various standards in education (such as PP No. 19/2005; PP No. 32/2013; PP No. 13/2015; Permendikbud No. 57/2014). Analysis was then continued on the core and basic competencies in the curriculum of Islamic studies for Grade 5, as well as the official teacher book and textbook that are officially authored in line with the curriculum.

The analysis of the policy documents shows that Indonesia's 2013 Curriculum is heavily based on the aspiration of standardization, which, the author argues, reaches the level of *standardization determinism*. Categorized as a tendency in the systematic traditions in curriculum making (Null, 2011), the aspiration is inspired by managerialism in an accountability based educational system, in which schools are seen more as manufacturers of desired outputs. The envisioned schooling system exists not to facilitate learners to develop their potentials through their own ways existentially, yet more to steer their development deterministically by making and exploiting numerous standards which are mechanistically administrative or procedural in nature.

In the terms of human agency, the policy documents position learners more as programmable machines or robots, not as agentic human beings with their potentials to develop uniquely. Substantially, what the learners should learn are the ideals that are seen by educational authorities (lawmakers, officials, curriculum makers, and teachers) as worth learning. In curriculum tradition perspectives, the tendency is known as the traditional or systematic tradition in which what should be learned is what works in the adult's world (Posner, 2004; Null, 2011). Learners are positioned as more as passive recipients, who are to receive and reproduce what is provided for them instead of to reflect on what they learn and transform themselves agently. In other words, the learners in the educational tradition are not entrusted to construct their own systems of learning, self-development, and unique identities. Instead, they are constructed according to what the system determines.

The policy documents do mention agency-related ideas in the rationales, characteristics, and basic frameworks of the official curriculum. However, the author finds that those ideas tend to be 'today's trends that are obsoletely patched on an obsolete tapestry'. The fact is that learners are not truly positioned as the agents of their learning. They are not really one of the commonplaces as in Schwab's theorization (1973). They are still positioned as the passive recipients in their learning of what is imposed on them. In a frame that Alexander wrote in his critique of the rationale tradition (Tyler, 1949) the curriculum and how it is administered are still "... for the purpose of packaging predetermined social objectives to make them appealing to students, rather than to actively engage their genuine aspirations and concerns" (Alexander, 2005:page number). So, conclusively, the policy documents neither sufficiently recognize learners' human agency nor provide conditions for the development of their self-determination, self-expression, and self-evaluation capacities.

Indonesia's 2013 curriculum, furthermore, is competency-based. Theoretically, the author argues, it is based on competency-based learning which originates from experiential learning paradigms, especially those with a neo-behavioristic inclination. Basically, experiential learning is constructivistic (Jordan, Carlile, & Stack, 2008), where learners construct their competencies through experiencing uniquely, qualitatively, and naturally. However, as behaviorism (and then neo-behaviorism) has been the 'ideology' of Indonesia's mass educational system, it necessitates measurability, mainly as the representation and means to achieve accountability. Thus, the standardization of experiences emerges in the name of quality assurance. Experiential learning is naively systematized into standardized curricula and learners' achievements are measured by means of high stake tests.

As the means for educational standardization and evaluation, the curriculum mainly leans on learning taxonomy as it was developed by Bloom et al (1956) and Krathwohl (2002). School learning, from the top to the bottom, is intended to be planned and evaluated within three domains (cognitive, affective, and psychomotor) and four levels of knowledge (factual, conceptual, procedural, and metacognitive). Those differentiations, in Indonesia's 2013 curriculum, are then translated into four types of core competencies that the students should acquire at each level of their schooling, namely spiritual or religious, social, cognitive and behavioral (skill-related) competencies. More practically, the four core competencies are detailed into basic competencies, learning outcomes, and learning materials (based on thematic categorization or subject matters).

In the analysis of the core and basic competencies, it was found that what and how learners should learn in Indonesia's primary schools are basically predetermined. The possibility that learners learn something because they determine it as worth learning, the source of compellingness, was found to be narrowed and limited by the subject-matter orientation in basic competencies. Students are to develop deterministically within predetermined standards. In terms of self-expression, all basic competencies are based on Islamic thick tradition which signifies horizons of significance. Yet the possibilities for moral intelligence to emerge, such as opportunities for moral reasoning, are insufficiently provided. Students are to learn to express what is determined for them. They are not to express what is existentially in them unless it corresponds to what is stated scripturally. As for self-evaluation, the core competencies provide possibilities for the recognition and conditions for fallibility as an inevitable requirement in making learning happen and the construction of strong individual values. However, the tendency to impose learning on the basis of 'what is right' negates the

existential facts of learners and the real world and jeopardizes pedagogical principles which necessitate the fallibility of human beings.

In the teacher book and textbook, the author found the corresponding facts. The books also tend to position learners as passive recipients in learning. What is worth learning is basically predetermined by the textbook and the overwhelming academic dependency on the authority of the teacher[s]. The suggested teaching/learning activities in the teacher book conditions learners to receive and reproduce what the textbook and what the teacher say as learned truths, and their reception and reproduction of the truths is checked through accountability-based assessment. Learners' agency can possibly develop as far as it is within the multiple standards set, but freedom in learning is limited into what is true in accordance with the official texts and what the teacher(s) perceives as truths. In terms of self-expression, as the learners are conditioned to learn what is in the textbook as the source of horizons of significance and of what their teachers say, there are insufficient suggestions of the importance of moral intelligence or the opportunities for moral reasoning. The book, contrarily, compels learners to express 'what is in it', not 'what is existentially in them'. Furthermore, learners are to identify themselves as Muslims and express their religiosity in accordance with what is taught in the textbook and what their teacher[s] might possibly teach them. In terms of self-evaluation, learners are conditioned to be infallible; that they are facilitated to acquire the idealized standards of conduct in their learning. Experiences in learning then tend to be learners' cognitive and discursive involvements instead of their experiencing of being righteous or mistaken, as well as their observing, analyzing, and coping with the problems surrounding them. The two books fail to envision learners with the facts of 'factual' fallible selves and an imperfect world, where the possession of strong personal values is required, which are only made possible through learning and the inevitability of making mistakes.

Conclusively, the policy papers, the curriculum, and the books position learners not as the agents of their learning, but as the passive recipients of what is predetermined for them. Such positioning then not only makes learning less compelling intrinsically for them, as they are learning more for achieving determined idealized standards and are entrapped in accountability-based high-stake tests, but also enforces them not to be themselves existentially. In the case of the curriculum and textbook for Islamic Studies, learners are made to learn numerous religious ideals (termed here as "the thick tradition") some of which are conceptually compatible with universal values (termed as "the thin tradition"), yet are in poor facilitation of learning them in real-world settings. Learners are excessively exposed to discursive knowledge

of the idealized and imagined world, yet they are not to converse and reconstruct them personally or collectively with their practical and natural orders of reality (Archer, 2004). In other words, learners are not sufficiently facilitated to reflect what they learn and experience in school learning and thus are not facilitated to transform themselves existentially (Alexander, 2005). The relation between learners and what they learn is made instrumental, a subject to object relationship in which knowledge is more a tool for symbolical success, not an integrative, a subject to subject relationship in which knowledge learned becomes part of the learners and transforms them.

Finally, despite the attempt to contextualize the research within Indonesia's related educational policies, the elaborate analysis was certainly limited to the curriculum of Islamic studies for primary five. Further research at different levels and subjects certainly should be conducted to confirm or disconfirm the result of this research. Moreover, as the research is limited to policy documents, core and basic competencies, and teacher and textbook, further research can be in forms of researching classroom practices. In addition, it will academically prove further the alignment between what was found in this research and actual teaching practices, and such research will surely provide data that can be used not only for policy-making in education but also for teachers' practices in their classrooms.

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